Hindu Astrology Series

Timing Events Through Vimshottari Dasha

K.N. Rao

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Acknowledgements

I must thank those thousands of Indians and Westerners who reposed their confidence in me and told me some of those details, without which, I could not have gained some insight into the new meanings of astrological combinations. Some young American told me why and how they took to drugs, to abnormal sexual habits and finally felt that life had to have a different meaning for them.

Interpreting their charts under PSPS has been a fine astrological adventure of my career. First comes the parental influence (P); then their sex life (S) which begins very early; then their professional life (P) which had a very wide variety of swings. And finally, their spiritual quest (S).

The Indian life revolves around ECMC, meaning education first, then career followed by marriage and then, children. In approaching the horoscopes of American and Indians, this difference between PSPS and ECMC should be kept in mind by the astrologer.

I have discussed their horoscopes without disclosing their identities. An astrological prediction is a human story, a true story, with its drama comedy and pathos and palpitations of the heart seen and heard by an astrologer without his having to be told about it.

I must go on record here by stating in clearest terms that I found American very good and mostly very honest in the feed-back and the details of an event they narrate candidly. Indians on the other hand, suppress good deal of vital information but have very good memory for dates of some major events of their lives.

The reason why I am thanking both Indians and Westerners is that while Westerners had helped me look into much vaster meanings of many astrological combinations, Indians have helped me with my experiments with various dashas because they could give me accurate dates. If American had the memories of Indians for specific dates and Indians the candidness of Americans, a good deal of torture which I often experience in astrological readings

could have been avoided.

But Indians are the products of a puritanical society though some of them are now the vulgar products of the amalgam of Indian feudal attitudes and westerner's 'freedom of the womb' philosophy.

In the USA, someone asked me why I had failed to see in his horoscope that he was a homosexual. I had to tell him that no Indian ever told me about his homosexual habits, though human nature being what it is, there must be many gays in India also. Similarly, many Indians are so cantankerous that they reel off too many questions at a time and demand answer to all their questions, all at once. It has never been a pleasure to do astrology for such persons. Indians in USA are the worst in this matter. Becoming rootless, fully or partly, they retain Indian cantankerous habits without developing the candidness and openness of Americans.

There are, of course, some very good exceptions among Indian in the USA. But exceptions do not prove the rule.

My thanks to Dr. (Mrs.) Ranjana Srivastava for the technical editing of the book. More often than not when a writer writes a book, he thinks that his technical discussion is flawless. I am not one of them. I trust the judgement of my junior colleagues. Shri Shivaraj Sharma after seeing my *"Astrology Destiny and the Wheel of Time"* had offered many valuable suggestions which I had incorporated in the book. Here I am depending on the help of Dr. Ranjana Srivastava and Shri Shivaraj Sharma with the clear understanding with them that if the book is flawless, the whole credit will be mine and if some mistakes remain here and there, the fault will be theirs.

My heart-felt thanks and blessings are always with them.

Besides, we have the best advantage of getting our books edited by such a group of competent astrologer-teachers as Dr.K.S. Charak, Rajeev Jhanji, Vinay Aditya, Naresh Sharma, Deepak Kapoor and others. It is what no publisher of astrology books anywhere in the world can say with so much confidence as I can say. No wonder, when they say in the USA that the books we have been producing are the best astrology books in the world, they are paying their honest compliments to this brilliant group of astrologer-teachers.

My thanks to Deborah Ress and Leona Ruegg both women Vedic astrologers who have studied with me here in Delhi at my

place doing astrology more intensively than any other non-Indian astrology students, trying out the techniques I tought to them. If they continue to work as I have asked them to, calculating horoscopes and dashas in the mid also and not be overdependent on computes, they will be first rate predictors and ethically sound counsellors. They have also learnt some Sanskrit stotras which I invariably prescribe as remedial measures.

The financial support given by **"the Society for Vedic Research and Practices"** for the reproduction of this piece of research with evidences supporting the researches is duly acknowledged and admired.

K.N. Rao

Contents

About the Author

K.N. Rao *(Kotamraju Narayana Rao)* retired from the Indian Audit and Accounts Service as Director General in November 1990. He is the second of the four sons of the famous journalist of the pre-independence era, K. Rama Rao, the founder editor of the National Herald and, editor of more than thirty journals in his long journalistic career. Rao was initiated into astrology by his late mother, K.Saraswani Devi, at the age of twelve in 1943. He regards her as the best astrologer he has known in two areas, marriage and children and *prashna* (horary).

Rao was a lecturer in English before joining the government service through an all-India competition in 1957. He joined the Indian Audit and Accounts Service from which he retired as Director General in November 1990. More interested in games and sports than in astrology in his youth, Rao won brilliancy prizes in chess competitions and two state championships in bridge competitions. He played ten other games which is why in his astrological writings also there are references to games often.

During his service career, he was the planner, organizer and teacher of three international courses on Audit of Receipts as a joint director once and director twice. His interactions with foreigners have been both on professional and astrological levels for more than two decades which is why he has, as an astrologer, a large international network of friends. He went on doing all his fundamental researches in astrology during his service career because of which he went on collecting horoscopes systematically in thousands. He has in his possession more than 50,000 horoscopes with ten important events of each individual noted with him. It is perhaps, the largest individual collection of horoscopes any astrologer in the world has.

The strain of doing astrology as a mission, not charging any fee, except on foreign tours almost made him give up astrology many times. But in December 1981 he was forced out of his shell to participate in a three-day seminar on astrology in Delhi. After this

ground breaking speech, there has been a persistent demand for his astrological articles. From then onwards he has been sharing with his readers his original researches for which he has won worldwide praise.

Between 1993 and 1995, Rao has visited the USA on five lecture tours. He was the Chief Guest at the Second Conference of the American Council of Vedic Astrology in 1993. He was requested to be present in the Third Conference also in 1994 on the opening day because of the crowds he would draw. His name was advertised till November 1995 also for the Fourth Conference though he had made it clear that he would not be available anymore for the American conferences.

Since June 1998 he has visited Moscow five times where he taught astrology through interpreters. It was a great success every time as reported by the Russian sponsors part of those reported is produced here.

As a result of his academic approach, he has now more than a thousand students in India and more than five hundred in the USA and Russia. He is the Director of Astrology Courses in the Bharatiya Vidya Bhawan, New Delhi. The teachers on the teaching faculty of the astrology course in the Bharatiya Vidya Bhawan have, like him, never charged any fees for teaching which they do in an honorary capacity. What impelled Rao to do it is well explained in his own horoscope where the lagna and the 10th lords get combined in the lagna, with an exalted Jupiter in the 10th house. All this was foreseen by his Jyotish Guru, Yogi Bhaskarananda of Gujarat whom Rao describes as the last of the *Rishi astrologers* in the purest classical mould. He had told him that he would have to visit many foreign countries to give to Hindu astrology the honour, recognition and dignity which it did not have till then. An American summed up the impact of the first ever foreign visit of Rao to the USA in 1993 as, "*Vedic astrology before Rao and after Rao*".

What different yogis have said about astrology as a *Vedanga* which he must not give up has been quoted in his book, *Yogis, Destiny and the Wheel of Time*. Astrology is ill-reputed as a profession because of its mercenary and exploitative nature. Rao's desire never to turn into a professional astrologer, has won him thousands of admirers and also some enemies from the community of professional astrologers who felt threatened, when around him there grew up a fine team of more than two hundred academic astrologers like him, for whom astrology is not a source of living, but a super science to delve into the

meaning and purpose of human life, which is what astrology, as Vedanga, should and has to be.

Both his *mantra guru*, Swami Paramananda Saraswati, and his *jyotish guru*, Yogi Bhaskarananda taught him some secrets of spiritual astrology which are not given usually in any book of astrology. Rao has revealed some of these secrets in his book, Yogis, Destiny and the Wheel of Time. Among Rao's recent fundamental and most original researches are his two books *Predicting through Jaimini's Chara Dasha* and *Predicting through Karakamsha and Mandook Dasha*. It has been possible for him to produce such researches because he was told by his *jyotish guru* that what was in *parampara* (tradition) was much more than what was contained in books of astrology which are translated literally and are without illustrations generally. His own mother, who was his first *jyotish guru*, knew many such traditional secrets, parts of which Rao has revealed in his three books, *Ups and Downs in Careers*, *Astrology; Destiny and the Wheel of Time* and *Planets and Children*.

It was the *mantra guru* of Rao, Swami Paramananda Saraswati, who first asked Rao not to give up astrology as it had to be an integral part of his *sadhana*. Later a great yogi, Swami Moorkhanandji, prophesied in 1982 that he would be the architect of a great astrological renaissance. Whether that is already fulfilled or not can be gauged from the impressive list of his research published.

Preface to the Second Edition

Revision of "*Timing of events through the Vimshottari Dasha*"
Using Vargas

There has been so much suffocation in Indian astrology because of differing ayanamshas that astrologers who often got trapped into trivialities, gave a Navamsha ornamentally, for form's sake, with the horoscope, without discussing it. The Navamsha stood like a shy Hindu bride, next to her husband, the birth horoscope, but was not allowed to open its mouth. It was not even discussed. Other divisional horoscopes, the cousins of the birth horoscope, went into oblivion. Sheshadri Iyer made a good breakthrough and opened out a new dimension which is why the title of his book "New Dimensions" has been the most apt one.

The Acceptable Ayanamsha

Then when after eminents astronomers of the country had settled the ayanamsha controversy under the government of India sponsored in Calendars Reform Committee 1956 whose chairman was Meghnad Saha, there should have been no more dispute about the ayanamsha to be used. Yet the drag continued till in 1994 another meeting called under the auspices of the Human Resources Ministry by the then Minister, Sri Arjun Singh, buried all controversies once and for all by approving the Chitrapaksha ayanamsha, (Lahiri), an ayanamsha which I have been using always. I had also written in the Astrological Magazine that I used only the Chitrapaksha ayanamsha, and in Raman's own magazine, I criticized his ayanamsha. I showed how the birth of his children could be shown by using the Chitrapaksha ayanamsha and the Saptamsha. I have included this piece in my book, "Planets and Children". It is for this reason that though I give full credit to Dr. Raman for creating a stage for the discussion of astrology in India and abroad, I never recommend his books because his ayanamsha has always led me astray. In his Notable Horoscopes, the horoscopes

of George VI, Bernard Shaw and his own wife's (an example of a rajayoga) should be re-examined with the Chitrapaksha ayanamsha to see why Raman's own line of astrological reasoning fails in those sketches of his, as in many others.

The 1994 Decision of Panchanga Makers

On the insistence of Dr. Raman and Dr. Sukhdeo Chaturvedi of the Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeeth, I had to preside, translate and conduct the big Panchanga Conference of 1994 for full three days. Rich tributes were paid to me by Commodore Chatterji who openly said that in his nearly sixty years experience of attending conferences in India and abroad, he had never seen a conference being conducted so well as by me. I had to do it to avoid the mutual attack which astrologers wanting to defend their own panchangas and therefore, there own ayanamsha, we feared, would do. I had to do a lot of spade work to prevent such a clash and an attack on Dr. Raman, among others by L.V.S. Mani of the Kanchi Kamkoti Shankaracharya peetham, Dr. Raman said that my (Rao's) contribution to astrology was no less than his. Yet he never published the report of the proceedings of the meeting in which his ayanamsha had been rejected outright. At some stage it had to become a contentious issue between him and me. His own books based on his ayanamsha would lose their scientific merit, he realized. I for myself could never recommend his books for class room examples because of wrong Navamsha, wrong dasha balance and wrong Karakas of Jaimini.

Yet my sketches on Raman and the high place I had given to his "How to Judge a Horoscope" (that it was the only book in which there was such an excellent compilation of sound principles of astrological judgement categorized in one place) shows how I have valued the astrological knowledge of Dr. Raman. Yet it teaches no technique of interpreting a horoscope but gives all those principles which one must keep in mind. If I called it a very good book then, I have no reason to retract from that position. Between 1938 and 1950, Raman's world predictions were also superlative. So I have been aware of that bright and brilliant side of his. But when his own ayanamsha became a fixation with him, I had to draw a line. It led to a clash. We parted company.

Why the Chitrapaksha Ayanamsha?

Without the Chitrapaksha ayanamsha, using the Navamsha and divisional horoscopes is a needless grope into the depths of the

astrology of Parashara. Dr. Raman never used any divisional horoscope perhaps because he knew that his ayanamsha would not work. I, at any rate, know that his ayanamsha fails totally when we make superfine use of divisional horoscopes.

There could be no research on divisional horoscopes as the battle of ayanamsha continued for no rational reason. It was raised by those who had done no research ever in their own lives but went on producing articles like mills. It confused the issue more and more. It is only now that the divisional horoscope have come to get adequate attention.

I have shown repeatedly that the Chitrapaksha ayanamsha works on divisional horoscopes. In this book, I have shown the use of so many divisional horoscopes because I tested an event I saw in a horoscope from the Jaimini angle also. When both seemed to converge on one point, it gave me an infallible clue to the meaning of divisional horoscopes. I therefore insist that those who do not know more techniques of predictions and do not re-test their findings from different angles, can never understand the utility and depth of divisional horoscopes. The technique is given in my book on Jaimini's Chara Dasha. Divisional horoscopes are delicate instruments. Different ayanamsha give a series of different divisional horoscopes. An intellectually honest astrologer will try out different ayanamshas and see which one gives him results. It had to be done and will have to be done continuously because even at one stage, the Chitrapaksha ayanamsha may be inadequate to answer the demands of conscientious researchers. I know that at a future date, even this ayanamsha may have to undergo slight modification. Till some brilliant astronomer-astrologer does that, the Chitrapaksha ayanamsha will have to be treated like an ideal middle-class Hindu housewife who ensures a good sumptuous meal for her husband every day.

One must become aware of the disparities which different degrees of planets can create if different ayanamshas are used. Let me take up the horoscope of George Bernard Shaw and show it.

George Bernard Shaw (26 July 1856: 12:40 A.M. GMT Dublin, Ireland* Latitude : 53N20.00 Longitude : 06W15.00

Different ayanamshas which can be used to prepare the horoscope of Bernard Shaw with their values for the year, 1856 are being given below. Readers can draw their own conclusions by seeing how divisional horoscopes and dasha balance of the Vimshottari and Jaimini affect the accuracy of results.

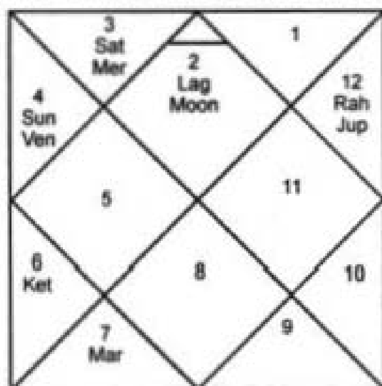
*In Notable Horoscopes, the birth data of G.B. Shaw used by Dr.

Raman is : born on 26th July 1856 AD about midnight (Lat. 53 N 2, Long. 6 W 16)

The horoscope given, cast in the days when the facility of the computer was not available, is neither based on Lahiri's nor Raman's. The date taken by Dr. Raman is of the morning of 27th and not 26th as taken by all western astrologers from whom I got the birth details. So three sets of horoscope are being presented here :

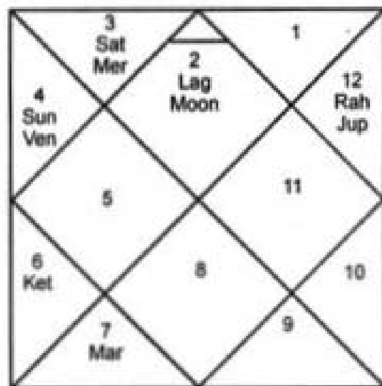
As used by Dr. Raman

Note: Lagna Moon, Mercury, Rahu and Ketu have been given vargottama status and the discussion done. Cast the same horoscope on the same data on modern computers and the difference is very



Rah Jup		Lag Moon	Sat Mer
	Note, the Lagna, the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn have all been given 3 minutes according, perhaps manual calculations. **Ayanamsha Value: 20-24**		Sun Ven
		Mar	Ket

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
14°36'	13°36'	14°36'	06°36'	28°36'	15°36'	15°36'	17°36'	28°14'



Rah Jup		Lag Moon	Sat Mer
	Computer cast horoscope according to Raman ayanamsha on the some data **Ayanamsha Value: 20-24**		Sun Ven
		Mar	Ket

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
19°03'	13°42'	14°27'	07°16'	29°27'	18°47'	15°27'	17°19'	28°13'

vast.

What great facility modern computers have given will be clear if the same horoscope is cast on Raman ayanamsha for 12-01 AM of July 27, 1856. The horoscope then is.

Note: The lagna is not vargottama and no planet has 36 minutes while Dr. Raman has given 36 minutes to all except Rahu and Ketu. He did not have the advantage of computers then when he discussed the horoscope.

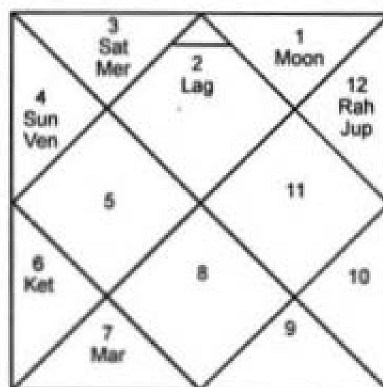
Here only Rahu and Ketu are vargottama.

The discussion done on wrong data and wrongly cast horoscope has been the failing of most of the astrologers of the older generation who had the additional handicap of a wrong or deceptive or



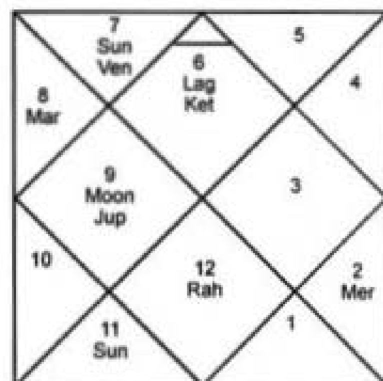
Rah Jup		Lag Moon	Sat Mer
	Lahari's Ayanamsha and Raman's data		Sun Ven
		Mar	Ket

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
17°36'	12°15'	12°59'	05°49'	26°59'	17°19'	13°59'	15°52'	26°46'



Rah Jup	Moon	Lag	Sat Mer
	Western data and Lahiri's Ayanamsha July 26th, 1856		Sun Ven
		Mar	Ket

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
27°50'	11°19'	29°40'	05°18'	26°13'	17°19'	12°48'	15°44'	26°48'



Rah		Mer	
Sun	**Navamsha of the horoscope based on US data and Lahiri ayanamsha**		
Jup Moon	Mar	Sun Ven	Lag Ket

undependable ayanamsha.

Some of the arguments given by Dr. Raman are on the basis of all vargottama planets, which is wrong. Then to say that the Moon and Lagna are vargottama in Taurus and not to notice that Shaw was one of the ugliest men of his circle is most misleading. Raman did not notice this serious flaw in his discussion. (Horoscope No 31)

The same book discusses the horoscope of Lord Krishna thus, "The lagna is Taurus or Vrishabha, a sign of Venus, and it is occupied by the Moon and aspected by Saturn making Sri Krishna extremely handsome." (Horoscope No 1)

Shaw married in 1898 in Jupiter-Jupiter (the 7th lord of the Navamsha).

He died in 1950 in Mars (7th lord of the birth horoscope) and sub period of Ketu.

Which horoscope best describes the events of the life of Shaw will be discussed elsewhere.

No.	Name of the Ayanamsha	Value of Ayanamsha for 1856
1.	Mod. Yukteshwar	18-57-45
2.	Yukteshwar	20-21-49
3.	Raman	20-24-25
4.	Krishnamurti	21-45-37
5.	**Chitrapaksha(Lahiri)**	21-51-36
6.	Rosicrucian	21-51-37
7.	Fagan-Bradley	22-43-43
8.	Deluce	45-48-24

Note 1 — There will be a difference of seven degrees, appropriмately from the lowest. Mod. Yukteshwar to Deluce.

Note 2 — Compared to the Chitrapaksha, four have less ayanamsha

value and three higher.

Note 3 — *Now compare Jaimini's Karakas in which area I have done most original researches, getting a fine break through, in recent decades, or according to a Jaipur Astrological Conference of 1995, in the last two thousand years.*

Ayanamsha	Comparative Study of Jaimini's Karakas						
	AK	Amk	BK	MK	PK	GK	DK
Mod. Yukt	Mer	Jup	Sat	Ven	Sun	Mar	Moon
Yukteshwar	Mer	Jup	Sat	Ven	Sun	Mar	Moon
Raman	Mer	Jup	Sat	Ven	Sun	Mar	Moon
Krishnamurti	Moon	Mer	Jup	Sat	Ven	Sun	Mar
Lahiri	**Moon**	**Mer**	**Jup**	**Sat**	**Ven**	**Sun**	**Mar**
Rosicrucian	Moon	Mer	Jup	Sat	Ven	Sun	Mar
Fag. Bradley	Moon	Mer	Jup	Sat	Ven	Sun	Mar
Deluce	Moon	Mer	Jup	Sat	Ven	Sun	Mar

Now see the degrees of the lagna and the navamsha as a result of differing ayanamshas.				
Name	**Lagna**	**Navamsha**	**Saptamsha**	**Dwadashamsha**
Mod. Yukt	Gemini 00-44	Libra	Gemini	Gemini
Yukteshwar	Taurus 29-20	Virgo	Taurus	Aries
Raman	Taurus 29-17	Virgo	Taurus	Aries
Krishnamurti	Taurus 27-56	Virgo	Taurus	Aries
Lahiri	**Taurus 27-50**	**Virgo**	**Taurus**	**Aries**
Rosicrucian	Taurus 27-50	Virgo	Taurus	Aries
Fag. Bradley	Taurus 26-58	Virgo	Taurus	Aries
Deluce	Taurus 23-53	Leo	Aries	Aquarius
Note-1: The navamsha can be Libra, Virgo or Leo. Note-2: The Saptamsha can be Gemini, Taurus or Aries. Note-3: The Dwadasamsha can be Gemini, Aries, Pisces or Aquarius.				
Predictions about marriage and children become impossible.				
What will happen if still finer divisions were used? See further.				

<table>
<tr><td colspan="5">Now suppose we were to work on Chaturvimshamsha (1/24) and Shashtyamsha (1/60) division what would be the finer can be seen.</td></tr>
<tr><th>Ayanamsha</th><th>Lagna</th><th>Chaturvi msamsha</th><th>Shastya msha</th><th></th></tr>
<tr><td>Mod. Yukt</td><td>Gemini 00-44</td><td>Aries</td><td>Cancer</td><td rowspan="8">Keeping Lahiri Ayanamsha in the centre compare the differences and see what confusions are caused. The need for a bold and innovative approach- is the only answer.</td></tr>
<tr><td>Yukt</td><td>Taurus 29-20</td><td>Capricorn</td><td>Pisces</td></tr>
<tr><td>Raman</td><td>Taurus 29-17</td><td>Capricorn</td><td>Pisces</td></tr>
<tr><td>Krishnamurti</td><td>Taurus 27-56</td><td>Scorpio</td><td>Sagittarius</td></tr>
<tr><td>Lahiri</td><td>Taurus 27-50</td><td>Scorpio</td><td>Sagittarius</td></tr>
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<tr><td>Fag. Bradley</td><td>Taurus 26-58</td><td>Virgo</td><td>Libra</td></tr>
<tr><td>Deluce</td><td>Taurus 23-53</td><td>Taurus</td><td>Aries</td></tr>
</table>

In the training we give to our students in the Bharatiya Vidya Bhawan, we show it repeatedly.

Sheshadri Iyer

The modern astrologer is generally limited in his approach because he has used no dasha other than the Vimshottari. In this limited approach he uses transits rather arbitrarily and never uses the divisional horoscopes. To say that one is doing the astrology of Parashara and not using the divisional horoscopes and other dashas is like saying that Germany has no place in Europe or Harvard University is not in the USA. If the birth horoscope is the basic structure of a personality, the Navamsha gives a subtle view and the divisional horoscope just that much of psychic ether as comes like a blinding flash. What appeared so insignificant becomes the kernel of a vital prediction, the essence of the event which cannot be overlooked; that small pivot by not understanding whose gyrations, we fail to understand why our interpretations are going wrong.

In that sense, we must recognize the great importance of the work of the late Sheshadri Iyer.

Instead of appreciating the valuable work of Sheshadri Iyer and his bold innovative approach of using the Yogi point (though from

muhurta astrology), we have ignored him or even criticised him as though in a love triangle, the paramour of a married woman was morally superior to a good husband. The average man has always been a coward as the great Mark Twain used to say. The average astrologer is an intellectual coward, afraid of innovating. He seeks refuge under a Sanskrit stanza whose full implications he may never have tested in various ways. For instance a debilitated Saturn has been condemned for all lagnas in a so-called commentary of a classic without even seeing how a debilitated Saturn could be productive of a very high administrative position in many places.

The Challenges Teachers Face

In teaching students with brilliant academic backgrounds, we in the Bharatiya Vidya Bhawan are like heroes who face fires of an ordeal week after week, unlike those who can escape with esoteric mumbo-jumbo in an article or even a book. We who teach are the platform warriors who face the battle week after week for which we have to be prepared for a question which may fall outside the realm of classical astrology but may yet be most pertinent for modern man. A Woman with Venus and Rahu in the 4th house with Aquarius ascendant was told by an astrologer that she would have sex relations with a married man. Indian astrologers emphasizing, even overplaying sexual aspects of a horoscope, may be morbid victims of their own sexual repressions, I suspect. I told an astrologer who claims to be a genius but can see only sexual combinations that ever since the Lord Ardhanarishwar planned human creations a new, or Eve tempted Adam, all planets have to have a sexual role also. His creation consists of fifty percent women and fifty percent men attracting each other magnetically (homosexuals and lesbians are upsetting this theory) or through their sex hormones as medical men would say.

All these planets, the dasha and the divisional horoscopes have to be used effectively for a much wider range than merely sexual reading. It was when I had to teach these techniques to our students that the idea of collecting the illustrations in one place in the shape of a series of books occurred to me. It proved a great success. Some teacher colleagues followed it up with many text books of high excellence.

Appreciations

The first edition of the book "Timing of Events through the Vimshottari" was sold out within four month while the book on Jaimini's Chara Dasha is also exhausted nearly. The books which were published in the last quarter of 1993 have all come out with enlarged second editions. It has made me a little nervous. It is clear that readers want a clear exposition of tested predictive principles with illustrations. I can compile a whole book by collecting all the written appreciations I have received from readers in India and the USA.

Some out of many appreciations received for the books by some Indians as recently as December 1995, which are the latest, are reproduced below. The appreciations given by Indian have a greater value because they, brought up in the world's best astrological and spiritual traditions, know why and where astrology ceases to be a science, and prediction becomes a gift; when a horoscopic delineation is not a push button technology, as Americans and Europeans have already started treating the astrology of India, but a prescience, a super science and finally, the grace of god. The appreciation of westerners has its own value because they like the scientific method of writing books. David La Grover wrote to me from Texas, "you know how to write for Americans".

A well-written book on astrology will, in future, have to satisfy the high standards of technical excellence demanded by the vast number of growing astrologers of India and will have to meet the demands of clarity and lucidity which Americans with a different background need.

Rama Sanjeeva Reddy
B.A., LLB, DPR, DJ.D.C.E
Advocate and Tax Consultant
"Legal Associates"

Though I am an advocate by profession, I am a lover of astrology, and my hobby is reading good astrology books. I happened to see a

few books written by renowned astrologer Sri K.N. Rao, whose articles I have been reading, that are published in Astrological Magazine. I liked the book, "Predicting through Jaimini's Chara Dasha", a unique book and first of its kind in the world. The Author deserves the applause and appreciation. Kindly convey my best wishes and congratulations to the Author.

I am interested to buy some more books of the same author. Would you please inform me about the local address of your authorised book agent at Bangalore?

Mr. Rama Sanjeeva Reddy, Advocate

Off: No 1, Amar Tower, 3rd Floor, Ist Cross (Behind Olymic Sports) Gandhinagar, Bangalore - 560 009

I am fully aware you are one of the most brilliant astrologers in India and I had purchased the following books to learn more about techniques of predictions. I am baffled the way of analysis and you have proved a genius in astrology.

1. Learn Hindu Astrology Without Tears
2. Timing of Events through Vimshottari Dasha
3. Predicting through Jaimini Chara Dasha

I am following Lahiri Ayanamsha only as hobby.

The recent appreciations received from the USA were verbal and all the copies were sold out, but mostly distributed as complimentary, where-ever I taught. When I am short of the books, I felt sorry that my American friends could not get enough copies. Mr. Narinder Sagar of Sagar Publications has assured me that he would keep up the supply regularly from now on.

Let me quote from a very sweet letter sent from San Diego by an American lady police officer, Jacquelyn Lorraine, with whom I had a long conversation after she had heard a three hour speech of mine in December 1995. To have met her, to have talked to her has become a happy memory for me. She wrote a long letter to Deborah Ress which was received in Delhi on December 29, 1995, Deborah has given me permission to quote from the letter.

5-12-1995

Dear Deborah

Thank you so much for informing me of Mr. Rao's visit to San Diego. I called Julia, and Mark Boney got in touch with me. Although no personal appointments were available, he invited me to a public lecture geared towards people who have no grounding in astrology. To be honest, I have been concerned about you.........I wanted to see what was it about him that was drawing you to India........

Deborah, I was so impressed. Totally captivated. He had the sweetest, humblest air about him. I wished I wasn't restless.......But he was kind enough to ask for my date of birth! And he said that you are like one of the family to him. I bought his book about yogis and I am in the middle of reading it now. It is fascinating - I just finished it and I am enthralled.[1]

I like the parts when he talks about the challenges he faced while working in his guru's ashram. It seem like there is always petty stuff happening, even if there is a true guru around.

He in the book says that he is not a guru or self-realized, but my feeling is that he is certainly much further along the part...........

Also I was relieved to read that he knew a police officer who became very spiritual...........

Mr. Rao helped me to realize that astrology can be helpful to the spiritual path in fact, that's its main purpose. I asked him if through spiritual efforts people have been able to alleviate difficult spots in their horoscope, and he said, "Not one time, not two times, but ten thousand times I have seen it happen."

He also mentioned a little bit about some people's past lives. I was wondering, does this information come from the person's chart, or does it come by his other's special abilities.[2]

Americans are rather frank with their opinions. The keen appreciation for Hindu Astrology springs from the fact that western astrology has no predictive techniques, except some elementary ones, though the horary part seemed to be good and predictive. The attraction for Hindu astrology in the west is both because it is predictive, has remedial measures and has, now they say after reading my books, particularly "Yogis Destiny and the Wheel of Time", a most effective and lucid spiritual side. In 1993 and 1994 in some of the readings I gave, all tape recorded, they thought that I was psychic. But when I taught different techniques of predictions, they, with their scientific background, understood that I was not an astrologer with any psychic gift but one who fused many techniques of predictions very fast. No wonder in the Mountain Astrologer, June 1995, an assessment about me reads thus:

"Careful not to frighten his clients, nor plant seeds of negativity, his assessment of a chart is seemingly effortless as he offers stunningly specific details of the past and present, and the hope for the future. Although you wonder if he's psychic, his

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[1] reference here is to my book, *Yogis Destiny and the Wheel of Time.*

[2] I was referring to my astrological researches into rebirths.

teachings of Advanced Techniques of Predictions belies his thorough knowledge of Hindu astrology and the precision with which he approaches each chart analysis."

The danger of being described as a psychic for an accurate reading is always there, particularly in the USA where western astrologer talk more of the psychological side of a horoscope than the glaring predictive factors. In India you could be mistaken for a preta siddha, (possessing a ghost) or a yogi. I have had no problem in this because year after year, I have shown in my astrological writings and more, in the class room, that in Hindu astrology, the line of reasoning is scientific, in fact super scientific, and very elaborate. What are these methods and why is it super-scientific has been understood by some intelligent student of mine both in India and the USA.

In the edition, besides carrying out some corrections, three additional horoscopes have been given with my readings kept ready before the persons arrived. They were asked to put in their comments. Readers should see the horoscopes and work on them as puzzles. It is by doing this that I learn the great Jaimini techniques of Vemuri Ramamurthy Shastri and wrote out my two books on Jaimini's astrology.

Some changes made

Illustration 17.

In the first edition there was a mistake in proofreading. To remove that difficulty, horoscope with both ayanamshas with the birth horoscope and Navamsha are being given.

The readings done by me are on the basis of the Lahiri ayanamsha only. Readers may try Raman's and see how the results will be.

Astrologers of India are more busy in claiming to be great, claiming to be even researchers without proving it. They never had the courage to present a technical paper even when we in the Bharatiya Vidya Bhawan asked them to write out a paper with enough illustrations and subject themselves to a thorough searching debate. Given the opportunity, they sermonized or said that was totally a waste of everyone's time. Some better known ones shied away from our stage totally. It is possible to describe oneself as the greatest astrological bully through massive advertisement. It is possible to describe oneself as the greatest astrologer of the world in this high teach era. I now find, that as in the USA, so too in India, a swashbuckling mountebank can claim a high rank. All that is a waste of time. It is through the books that one writes that one can be judged by the more scientific minded

readers of the modern generation. What an author writes either works or does not work. No intelligent reader is prepared to compromise on this point any more. Writers have to meet the demands of this new group of more intelligent readers.

It is why I repeat that there are writers on astrology but with no researchers. It must stir more conscientious astrologers into powerful indignation and positive action. An astrologer has every right to choose a course of action which dwarfs his own destiny. But then he must not become a carping and malicious critic if his horoscope gives him no opportunity in this incarnation of his to transcend his own pettiness and pettifogging pontifications which are all fury and no substance. An astrologer must believe in astrology himself, in his own horoscope, and therefore, in his destiny.

In writing my books, I became aware that I have to ignore such astrologers and write for that larger audience who wants to know why astrology is Jyotisha, that science of illumination which lifts hopes, which shows that speck of light when gloom descends on one; which beautifies those moments of uncertainty when a haunting memory of the past stands up like a sinister presence which we feel but cannot see. In learning those techniques which are presented in all books of mine, it is my hope that astrology will replace psychological counselling effectively in the west in the coming decades.

Unsolved Problems

I should conclude this introduction by showing some of those super-scientific steps and the problems an honest astrologer must encounter, step by step. Yet, we heroic astrologers predict with reasonable success because we have the ability to turn our heroic defeats into pyrrhic successes; we know the art of explaining away our failures; we can indulge in gimmicks; and worst of all, we prescribe costly remedial measures, more as an exploitative and psychological bluff than our own conviction in the efficacy of these measures. The unsolved problems listed below will have to be approached sometime or the other dispassionately. If some astrologers have made up their minds that these need no attention, they obviously want their vulgarity to be mistaken for handsomeness.

1. The controversy about what is the correct birth time will never be settled.
2. The controversy about the correct ayanamsha is over in India where it is estimated, over ninety percent use the Chitrapaksha ayanamsha. In the USA, there is the Yukteshwar ayanamsha

which did make me face an awkward situation or two in Navada City. I never accepted it, as like the Raman ayanamsha, it gives wrong divisional horoscope, Jaimini karaks and dasha balance. Hindu astrologers of USA will have to face this problem.

3. Even using the same ayanamsha, different computer programmes gave different degrees of planets and the lagna both in India and the US. I have found from my experience that for India, it is far better to depend on Indian programmes and for the USA, on the US programmes. Often in the case of western horoscopes I have found it very useful to take their sayana horoscope, deduct the Lahiri ayanamsha for that year to get very good results.
4. The controversy about true sunrise which should be made use of for calculating Mandi and Jaimini's various lagnas, is the trickiest area. When it gets combined with a wrong ayanamsha, what you have before you is a lush jungle with all wild animals frightening you simultaneously.
5. Then come to the other raging controversy. What do you want to use, 365 days or 360 days in the Vimshottari dasha? I have given all my successful predictions on the basis of 365 days only.

But I am open to correction if someone produces a good research on this. A very remarkable swami, Sadasiva Giri, whom I respect and whose book, the Devadatta Ayanamsha, we are publishing after raising money, has a different approach:

(a) He comes nearest to Lahiri but there is difference.
(b) He uses 360 days.
(c) He illustrates profusely to prove why the Raman ayanamsha is totally wrong, why the Lahiri ayanamsha is slightly off the mark, and why 360 days will give better result.
(d) I have assured swamiji that I would keep my mind open on the subject. If he succeeded in convincing the larger section of scientific minded astrologers, I will have to admit that my own obsession with Lahiri was unscientific. That has not happened yet.
(e) But I can always escape because I have now 20 dashas of Jaimini which I make use of still for cross-verification. Here my range and percentage of successful predictions are far higher. I rank, and will always rank Jaimini's predictive techniques as being far superior and precise than any known to mankind. I this regard, I had the supreme advantage of reading some very remarkable predictions of the late Vemuri Shastri about whom I have written in my book, Jaimini's Chara Dasha.

(f) Till my class room teaching methods succeeded, it was difficult for people to concede that our students, better trained than many traditional pundits, had limited range but had some family secrets to predict well though in a very limited area. They now, have become a very fine group of academic astrologers now constantly under attack by the mercenaries in the field of astrology. These students know the art of fusing into harmony many techniques of Hindu astrology. For them the prediction I give or the case studies I present are not products of any psychic gift but a multi-pronged and complex approach, difficult to learn in the beginning, more difficult to practice in the middle, and in the end "stunningly specific" as the Mountain Astrologer said about me. But then, there is always the danger of astrology becoming a piece of fortune telling or psychological bluff, or worse, the fright-producing-remedy-seeking-exploitative blackmail which it is in all big cities of India.

Morality

These problems must be kept before the mind to understand, most sincerely, the meaning of what the great Parashara said about true astrologer. He should be a jitendriya, one who is self controlled. It means that he should be a man of high moral character. It is for this reason that Jyotisha is the harbinger of a divine dawn leading to salvation for some. For others, who pursue it in mercenary and exploitative spirit, it finally brings miseries on the entire family of the astrologer and himself because a divine knowledge cannot be abused and divine punishment avoided.

So thank god, if you meet an astrologer who fits into the description of the ideal astrologer of Parashara or Varahmihira, He is available in small places of India still. So there is hope.

I have been rather lucky in my astrological career as I first got guidance from my own mother who was not averse to using extra-Saturnine planets or even western astrology. I do not think that she got any good results, yet she had the scientific temper not to reject anything unless it was tested. For her, astrology was a higher spiritual pursuit. Then I met my mantra Guru, Swami Paramananda Saraswati for whom astrology was a spiritual practice. Then Yogi Bhaskarananda my Jyotish Guru, who asked me to use only the Chitrapaksha ayanamsha. In almost every station where I had been posted during my service career, I met traditional pandits with the poorest skills of communications but very good on the predictive side. They have been like gurus to me. I must

acknowledge my debt to them. With the help of two of them, I produced very scintillating papers on the Kaal Chakra Dasha and have started using some Jaimini dashas differently. I try many dashas simultaneously without getting confused.

But then, first try the Vimshottari dasha with divisional horoscopes. Follow the incandescent path shown by the late Sheshadri Iyer. In this book, I am revealing my techniques, all successful ones, but confined only to the Vimshottari dasha and of 365 days.

K.N. Rao.

Preface to the Third Edition

This book has undergone many reprints but since it was first published in 1995 and now in 2006 many more events have taken place in the life of the author, K.N. Rao which can be narrated briefly.

In the year 2000 when K.N. Rao was ailing seriously and was unable even to walk, astrology was introduced as a subject of study in modern Indian universities , (it has been taught in Sanskrit institutions for many decades and centuries), it was relentlessly attacked by the pseudo-scientists, pseudo-intellectuals and the media, both print and electronic, carried on a relentless propaganda. A case was filed first against this decision of the University Grants Commission in Madras High Court where it was dismissed on preliminary grounds. The well known scientist Padmanabhiah filed a similar case in Andhra Pradesh High Court where too it was dismissed on preliminary grounds. *Surprisingly, not a single English knowning and speaking astrologers in these two citadels of Hindu orthodoxy even decided to appear as petitioner in person. That speaks volumes for their "love and pride" in the great ancient Hindu astrology.*

But Padmanabhiah pursued the dismissed case further and appealed to the Supreme Court where the legal luminary, Shanti Bhushan succeeded in getting the case admitted to be heard on merits.

Recovering slowly from his sickness, not yet fit to sit for long hours in a court of law, Rao appealed to astrologers of Delhi and of other centres to appear in person and defend the cause and case of astrology in the Supreme Court. At least twenty of them promised to do so but not one of them came anywhere near the Supreme Court even to hear proceedings of the case when it was being heard for admission! Later, when it was heard on merits on 4 November 2004, to his consternation, Rao found that he was the only petitioner in person to defend it and praying to God to give him stamina to defend the case, he not merely defended the case but even won demolishing all the arguments of the famous lawyer, Shanti Bhushan. Read an

account of all this with evidences and the court judgement together with the great research Rao has done on the religio-scientific-social legacy of India's composite culture in "ASTROLOGY THE SUPER SCIENCE". In this book many of the remarkable predictions given by Rao in mundane astrology are given along with some notable failures about which he had always had the sterling honesty to write as an ideal teacher.

The same media, some well known English newspapers and weeklies and the pseudo-intellectuals, scientists who never studied astrology but attacked it throwing behind their ignorance the weight of their reputations and, the television, ever referred to the triumph of astrology in the highest court of India!!! The critics of astrology thus suffered a hattrick of defeats but there are some television channels which still carry on this attack slyly not knowing that they can be sued for contempt of court since the judgement of the Supreme Court is on the merits of the case.

Television channels known as idiot boxes are tabloid in approach, and greedily commercial. They flaunt their ignorance with confidence which will encourage every fool to think that he is a genius! For them the provocatively exposed body of a woman is bigger news than quiet and high quality achievements of say a classical musician or a dancer or such men in other fields which do not promise to provide titillation.

The haunting irony of it all is those astrologers who pretend to talk with pride about the great Vedanga we call jyotisha from public stages never even came to the Supreme Court as petitioners in person or at least as listeners interested in the legal proceedings in the greatest challenge Jyotisha faced ever. Single handed Rao had to defend it.

If the media has an honest intention of contributing to social causes why does it not take up a fight against fraudulent astrologers who make fortunes in the name of fraudulent and non existent yogas like KAAL SARPA YOGA and costly remedial measures through which they cheat people all over India?

Rao is well known all over the world for some notable achievements, the greatest being as the founder member of the world's largest school of astrology in the Bharatiya Vidya Bhawan, New Delhi where there are in 2006, more than nine hundred students and twenty six teachers on the teaching faculty of the Institute of Astrology.

Not merely is Rao a highly successful teacher but is the teacher of teachers besides being a very rational and scientific astrologer who

wants sanity and modernization to a science which otherwise will remain archaic and look like the vestigal remnant of a dogma and not the super science it really is. All the members of the teaching faculty of the Bharatiya Vidya Bhawan are his own former students. He has encouraged all of them to write books with their original researches and fifteen of them have done it so far. No astrology faculty anywhere in the world has so many successful researchers with books to their great credit. Foremost among them is Col.A.K. Gour a world class researcher has his book on professions and many published papers in the Journal of Astrology show. Shri M.S. Mehta and K.K. Joshi besides, Shri Deepak Kapoor, Shri Shivraj Sharma, Shri Manoj Pathak, Shri V.P. Goel, Smt. Akhila Kumar, and Naval Singh are among some very original researchers with their scientilating pieces on different dashas. S. Ganesh has to his credit a text book. At least six students are the other achievers worth mentioning. Smt. Shalini Dhasmana, Dr.(Smt.) Rama Mishra co-authoring a book with Shri R.S. Panwar stands out...

Single handedly, Rao has encouraged and produced more writers and researchers than any living or dead astrologer. He also edits **the Journal of Astrology** which is the best astrological three monthly carrying the best researches of the world.

To give to jyotisha through rediscovery and research, Rao has written nearly thirty books some of which have been translated in Russian and Japanese. He has taught astrology to thousands of students in India, USA and Russia over a period of nineteen years now since the founding of the Bharatiya Vidya Bhawan. Bhawan's Institute of Astrology in July 1987.

Since 2005, Rao has appeared in the television channel AJJ TAK in its Dharma programme of Sundays and has discussed astrology which has evoked tremendous response because of its scientific approach and deep ressearches avoiding the soap stuff like daily predictions and pseudo remedial measures like marrying a banana tree for an early marriage of a girl!

Kartik Poornima 2006.

Chapter – 1

The Need to Write the Book

Till the January session of our new astrology classes began in 1995, I was teaching only Jaimini, Mundane and Astro-meteorology to the students of the second year course in our astrology classes. In the present session, I was required to teach "Timing of Events through the Vimshottari Dasha" on which there is no reliable book, in spite of all astrologers using the dasha only, or mostly.

I was busy with two other books of mine, one on *Predicting Through Jaimini's Chara Dasha* which will be the first book of its type in the world, it being my original research in astrology. Then I also completed the other book, *Yogis, Destiny and the Wheel of time.*

Soon after I decided to produce a small book on timing events through the Vimshottari dasha, showing how a horoscope should be analysed before the client arrives and how he should be confronted with questions without his having to tell the story of his life. If the client weeps the agony of his heart out before the astrologer, he becomes an easy victim to cheats galore in the world of astrology. Let the astrologer tell you what your problem is as he sees it, and then you may agree fully or partly and correct him with a feeling of true sympathetic heart. It is a happy give and take relation between the astrologer and his client. The more intelligent such an understanding the better is the benefit of an astrological reading.

No astrologer who can not do it can be deemed to be sound.

This book will be enlarged more and more. This is at the moment aimed at solving the problem of learning some hints about the use of the Vimshottari dasha without memorising anything which is the modern method of learning and teaching astrology.

How should the book be written has never been a problem with me since I teach batches after batches of students, most of them very intelligent and all of them, with a very good educational background. If they feel that my method of teaching is successful, the book I planned to write must be exactly according to my style of teaching, I decided.

To prove that astrology is not black magic, the reasoning and the scientific analysis of the horoscope must be made. It takes a lot of time in the beginning but is most rewarding in the end because a good astrologer with his now saturated experience, can 'see' the event and at a glance most of the time. If the scientific method and reasoning line is not followed, mistakes will be many.

Do not get into the habit of using *prashna* or horary astrology for finding out the problem of the client. If you do that, your judgement of a horoscope will become shaky. The prashna astrology should be done sparingly and in emergent situations only.

The cases discussed in the book are the predictions I gave from time to time to persons who came to consult me. In many cases, I scrutinised the horoscope before the arrival of the client. An astrologer who is prepared with his analysis, thus, will be a confident person.

Finally, never become arrogant and declare that you are the best astrologer in the world. You are but one out of millions of astrologers of the world. That humility must be inside you always but you need not reveal it to your client who may mistake you for an incompetent astrologer.

Some Broad Hints

Some broad hints about the use of the Vimshottari dasha should be given here first.

1. The conditions of the dasha lords must be examined the birth horoscope and the Navamsha.
2. Then if the question relates to career, examine the Dashamsha or D-10; if to siblings, to Drekkana or D-3; if to property, to Chaturthamsha or D-4; if to children, to Saptamsha or D-7; if to parents, to Dwadshamsha or D-12.
3. Now make a combined reading of the results of the dashas giving three and a half points to the condition of the dasha lords in the birth horoscope, three points for the Navamsha condition and only half a point to the interconnected third chart.
4. Every event must be examined through the three charts.
5. Never allow the third chart to supersede the importance of the birth horoscope and the Navamsha. But do not fail to see the third relevant chart.
6. Go down to the third level of the Vimshottari dasha, the major period, the sub-period and the sub-sub-period in most of the cases in the beginning.
7. Now see the mutual positions of the major dasha lord and the

sub-dasha lord. If they are in quadrants (kendras) or in trines (trikonas), it is favourable. If they are in 2/12 or 6/8 positions, it shows some obstacles. But do not jump to the conclusion that it is now a story of ruination. *It can be concealing an element of surprise also.*

8. Consider the result of the ownership of the dasha lords.
9. Now take the support of another dasha, Yogini-dasha preferably, because it is the easiest, quickest and now you even the advantage of an excellent book *"Predict effectively through Yogini Dasha"* by V.P. Goel on the subject.
10. If you can use Jaimini's Chara-Dasha on which my research is now available, you can triple-check an event.
11. Re-examine all this from the Moon or Chandra-Kundali.
12. Now come last to transits but never without the Sarvashtaka.

Examples given in the book show how all these are to be used.

Chapter – 2

Modern Method of Learning Astrology

The original Indian tradition of learning jyotisha by rote had great merit. The predictive principles were fed into the computer of one's brain and some tricks were taught to recall the required principle within seconds, much faster than the fastest computer. I remember, many times when I met a well-known astrologer of Calcutta, Sri Smashaneshwar, telling me the exact chapter and verse of the voluminous Brihat-Parashara-Hora-Shastra, the great astrological classic, from where he quoted when we discussed astrological niceties of a horoscope.

The facility and ease with which he did it, never surprised me. I had seen this great Sanskrit tradition of memorising stanzas after stanzas by those who knew right from their childhood that they had to prepare themselves for their traditional and family occupation. They kept alive that ancient knowledge through the oral tradition before the printing press made available many of those texts to astrologer for whom jyotisha is not a traditional occupation. Most of us have gone through modern English education first and later got interested in jyotisha as a serious pursuit. Or some persons memorised the stanzas in Sanskrit without any knowledge of Sanskrit as Dr. Raman had done then went through English education, and at some stage fell back upon those memorized stanzas for the profession, they decided to pursue finally.

The largest number of practising astrologers are those who neither have any classical learning not good English education. These are the menaces and quacks in the astrological field that have endangered the super-scientific culture of jyotisha, which we describe as astrology very wrongly, not as the science of illumination, which it is.

The traditional method of learning by rote was the best way of learning jyotisha right from childhood as when the young astrologer grew up, he learnt the art of interpreting those stanzas in many new ways which could have been different from what was taught to him.

Smashaneshwar once quoted the combination of the Atmakaraka with the lord of a particular house to prove his point and win his debate with me. I could not have done that. How flexible be had become in his interpretation had always surprised me. The picture of a dogmatic *pandit sticking* to an old archaic astrological rule, not seeing it in the modern context of living, is a wrong picture of the classically well-trained astrologer who has had the opportunity of interacting with people always.

The classical method of learning had no substitute and can never have. But they were memory feats. I remember that in 1970 when I had met the late Swami Gangeshwarananda, the blind saint who died at the age of one hundred and ten years in 1993, how small I felt, I was, when he went on quoting from the Valmiki Ramayana, which has 1,20,000 stanzas, and from four Vedas, the Guru Granth Sahib and Tulsidas's Ramcharit Manas. Totalling all these, we calculated that he remembered nearly one million stanzas which he could quote more easily than I can drink water.

In our school days we were taught that T.B. Macaulay, the English parliamentarian remembered whole of *Paradise Lost of Milton* and that people were amazed at his phenomenal memory. If I had shown to my teachers and those Englishmen the ordinary Indian *pandit*, who remembered ten times more than what Macauly remembered what would have they said? The Indian method of learning and teaching can never have a substitute.

Here comes in the crux of the point. After years of learning when the disciple left the teacher's home, he left with many *sutras* or aphorisms properly memorised after understanding and assimilating them. *These were the memory tablets which helped him all his life.*

Through constant application of these sutras, be gained insight into them and enriched the heritage. But the tragedy of the Indian tradition has been that this enriched knowledge which was kept a secret was not always passed on to succeeding generations. These aphorisms or stanzas became difficult to interpret later. Now available in book-form, these aphorisms are *like our mysterious possessions which we proudly claim to have without understanding them well enough. This has been, and is, the greatest danger in the growth of a needed astrological discipline.*

The danger to jyotisha comes more from certain new categories of practising astrologers. A majority of them have learnt more Sanskrit and less jyotisha or have not tried to interpret astrological rules in flexible ways. Their capacity to do damage is very great because they

can reel off quotations after quotations from their memory and stick to their dogmatic stand. Yet in the process, however acrimonious the debate may be, one learns so much.

It is better to argue with a dogmatic and well read pandit then with a lover of jyotisha who has picked up a quotation or two or an observation or two like, "a retrograde benefic loses all its good qualities".

In the USA, "Vedic" astrologers are picking up this knowledge from books available in English. Most of them are translations of well-known classics done by persons who were either bad predictors or did not have enough illustrations to explain the meaning of the Sanskrit stanzas properly. If they follow the illustrations given in the books of Dr. Raman which has different *Ayanamsha*, they will get different vargas. They must follow the *Chitrapaksha ayanamsha* or Lahiri's.

A greater danger comes from the modern shallow educated person who picks up some rudiments of jyotisha and proceeds to interpret his own chart and those of his family members. The growth in the numbers of such persons cannot be prevented because there are publishers ready to publish any work on jyotisha, exploit the writer and make from ordinary to huge profits, never a loss. So the greater the growth of such writers, the greater will be the increase of this group which has a tremendous corrupting influence on jyotisha and the individual psyche.

There exists, thus, a huge chasm between the classical, old and traditional group which is diminishing in number and the corrupting group of shallowly educated writers and reader of jyotisha groups which cannot be controlled at all. Astrology is neither a licensed profession nor a recognised one, perhaps, anywhere in the world.

In the meantime, has come the influence of the USA on our educational system which has been is some ways good as we have had the benefits of using the sophisticated tools of modern technology. Their use has made us slaves and the modern Indian school boy will, over a period of time, forget the classical Indian method of learning some subjects by rote at the start of his educational career. *The art of feeding the computers in human brain early in life* has tremendous merit and great use later in life. That typical western habit of depending on the computer without and not within, has created a generation of 'compudiots' in the west where at a sales counter if the computer is out of order one will have to wait to pay the bill because the girl at the counter has forgotten simple additions or was not taught additions at all in her school days. An average Westerner over

dependent on the computer is forgetting the use of his brain. The story we were taught of man losing his tail during the course of his evolution because he had forgotten its use is perhaps repeating now. It is the brain now, not the tail.

Yet anyone who does jyotisha seriously will discover that it is the science of sciences, complex in the beginning less complex later but never an easy subject where any mechanistic interpretation can be given. A horoscope needs a multi-pronged approach, methodical and scientific in analysis. This cannot be done without reviving the fine traditional methods of teaching it in modern times. But then no boy of five years in Indian families is earmarked for an astrological career in the changed India of our times. The danger of quacks and the corrupting group will always have its menacing presence undiminished.

The Technique I Evolved

In these circumstances, with such corrupting influences over present, when I started teaching jyotisha as a hobby. I evolved the following:

a. Teach the basics of jyotisha without asking the students in the age group between thirty and sixty generally to memorize anything. The alternative to memorizing was repeated exercises, I decided. It worked very well with about twenty or thirty percent cases in the beginning and later became so attractive that fifty percent students felt that it was most educative and also illuminating.
b. No teaching is done by me without actual horoscopic illustration. This has been become our standardized approach with the younger teachers as well because of which they could produced their astrological researches, the best in the world. The older teachers continued to teach only theoretically, produced no research and were almost turning our teaching institute into a kindergarten of jyotisha. As always, this created jealousy, a rift and finally, a split.
c. In the higher classes, I started newer techniques, reviving old techniques like the Jaimini jyotisha, with my own absolutely original and fundamental researches. The cream of the students learning these are the hopes of mine to become the fathers of the super-scientific jyotisha of future decades.
d. Then my most innovative method of teaching has been to coin some memory tablets at the beginning, middle and the end of the lessons for students to remember the necessary steps they

have to follow in their astrological analysis of a horoscope. For instance the PAC/DARES tablets of mine have appealed to Americans so much that it has become an attractive teaching aid and standardized method of the analysis of a horoscope. I have also learnt that an American woman has plagiarised this memory tablet and has been claiming it to be her own invention!

PAM for calculating the span of life according to Jaimini method has helped me teach an entire chapter on the subject easily.

In giving actual predictions, the method I have evolved is a three memory tablet approach given in this book with illustrations.

And then remember that you can develop your astrological skill only by working hard yourself. There is no parampara or tradition of astrology anywhere in the country as there could not have been in the last two hundred years when we have been taught only through western methods and have neglected our traditional method of teaching. The introduction of English education in the third decade of the nineteenth century led to the disappearance or whittling down of the parampara of teaching. In the beginning of the twentieth century male literacy was less than ten percent and female literacy less than half percent. Generations of illiterates could not have kept alive their parampara. THEREFORE IF YOU COME ACROSS ANY HINDU ASTROLOGER CLAIMING TO BE BELONG TO A JYOTISH PARAMPARA REST ASSURED THAT HE MUST BE A CHEAT.

I have lived in all parts of India and interacted with astrologers who, I am sad to say, know only a smattering of astrology but have been practising it because they do not have educational qualifications to compete for better jobs. Some of them are quacks and most of them frauds who know less predictive astrology and make money through costly remedial measures as though they can wipe out anyone's karma through some undisclosed license granted to them by God.

Chapter – 3

The First Memory Tablet C B I

It is never safe or ethical to give predictions to anyone unless some background about that person and some details about his life-pattern are available. When an astrologer proceeds to give predictions on the basis of unverified and unrectified birth details, he commits avoidable mistakes. He also begins to grope in the dark if he is not able to give predictions against the known background of his client.

In the case of a stranger who comes to an astrologer, how should an astrologer proceed?

He must write out himself on a piece of paper his readings in advance and give it to this client when he comes and ask him to give his or her comments. This practice is not to be adopted unless an astrologer has developed enough experience with at least twenty thousand horoscopic readings in a minimum period of ten years. This method is risky, spectacular but creates rich material for future research.

As far as I know, this procedure is being followed only by me in India. I have done it for foreigners, mostly Americans, who are known for very reliable feed back as far as their life is concerned. The greatest difficulty with Americans is that they hardly remember the specific dates of some major events of their lives. For instance, in a telephonic consultation from New-York, I asked an American what was the date of his marriage. It was in November 1994. I had calculated that his marriage had become eight years old. His answer was, "Yes, I think six or ten years old".

In such a case how can one be sure that the horoscope is correct?

Generally when American come to consult me in India, I give to then some readings of mine in writing before they call on me. I give them my type written note and ask them to give their comments.

I have given some instances in my book, *Astrology Destiny and the Wheel of Time.*

Two examples of this type are being given here.

First Example: A Foreign Lady (Friend of D)

Birth Date - May 21, 1957; Birth Time - 10:41 a.m. PST; Place - Lat 37N47, Long 122W42.

Text in italics are the answers given by D and the text in [square brackets] are the answers confirmed by her on phone from USA on March 9, 1995.

Presuming that the horoscope has been cast correctly, the following information needs verification.

1. Her father could have had a government job.

   D confirms that her father is in government job.

   There could also have been a spell of service in the army.

   D says she does not know.

   [She talked to me on phone on March 9, 1995 at 8:10 p.m. from USA and confirmed the readings. Her father is a government servant].

2. She is the eldest or the youngest among her siblings. She is the eldest is the information I have already.

   [9th March, 1995 she confirmed that she is the eldest]

3. Her main job should be concerned with teaching.

   D says that she is a teacher.

4. But there are considerable artistic connections also in her work which may not have been full-time.

   She was a ballet dancer also.

   [Yes, she is a ballet dancer.]

5. There is a keen interest in spiritual activities and possibly some initiation also, from a foreign guru, or a *sadhana* which has a foreign origin.

   D says yes, in the 'Self Realization Fellowship.'

   [Yes]

6. Between the age of twelve and say twenty three or twenty four years, the subjects of study could be economics, political science, singing and dancing and then a degree or diploma in teaching.

   D says that she had taken training in Montessori teaching. Professional dancer.

   [Yes, took training in teaching at the age of nineteen.]

7. In 1971-72 she should have been living in a good house.

   D says she does not know.

   [Yes]

8. In 1973-74 there could some illness or accident disturbing her studies.

   D says that in March 1975 she had to give up ballet because of

ankle injury.

[Yes]

9. But soon thereafter she makes up and the next year, 1974-75, is a landmark in her education.

   Was trying to get into the ashram.

10. 1975-76 could be a period of an affair with someone in journalism public relations or business. But it could have lasted only for a brief period.

    D says she had a boy friend from September 1974 to August 1977.

    [Yes, it was serious enough.]

11. In 1978-79 period there is a movement and her artistic interests are revived.

    D says she got into teaching.

    [Yes.]

12. In 1980-81, a travel which was not fruitful.

    D says she got certificate and may have moved.

13. Between 1981 and 1983 there is abrupt jolt to her career, could be through accident or some other unpleasant experience.

    D says December 1983 to 1985 changed, broke her engagement.

    [An accident took place.]

14. From this point her interest in sadhana deepens and she has been doing it seriously.

    D says, yes, she is very serious in her sadhana.

    [Yes.]

15. Since 1991 her health may not be at its best but she should otherwise be very comfortable in her career and may even be toying with the idea of writing even increased source of income.

    [Her answer was vague.]

    D says having knee problem. Doing same sales and has increased income.

16. Sometime after 1992 or early 1993 she must have been thinking seriously of getting settled down into married life.

    D says she has been interested in marriage for quite sometime.

    [Yes.]

17. An unpleasant question to ask is whether she had got involved in a love-affair which was news and which proved harmful in many ways.

    D says that when her engagement broke off, it created some talk in the society of SRF.

18. If she conceived, which appears to be likely, she got it aborted. It could be around 1987.

    D says, not known.

    [Did not ask her on March 9, 1995.]

19. Right now, the person she is attracted to has some technical background and can be an engineer.

    D says he is a psychologist.

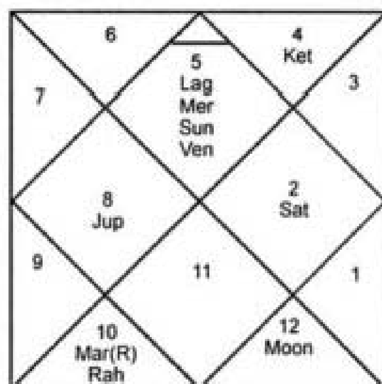
Second Example – Illustration I

Reading Given on February 17, 1995 at Delhi at 4:45 p.m.

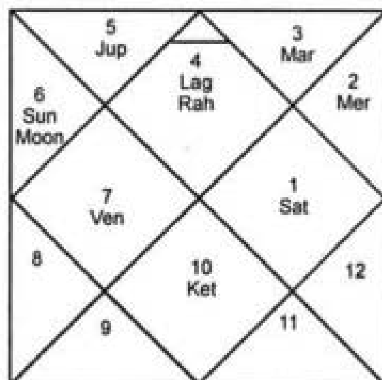
Please verify the following before I proceed as the time zone corrections in USA are the craziest, and I hope that both your birth time is recorded correct and the horoscope given to me has been cast correctly on a US programme.

Give your comments under each reading.

1. You are the first or the last or the only daughter of your parents. You could have three more brothers and sisters.



Moon		Sat	
	Illustration- 1 Birth Chart Sep. 6, 1971		Ket
Mar(R) Rah	Saturn dasha ends on July 19, 1983		Lag Mer Sun Ven
	Jup		



	Sat	Mer	Mar
	Illustration- 1		Lag Rah
Ket	Navamsha		Jup
		Ven	Sun Moon

Only daughter, youngest of 3, two older brothers.

2. Between the day your birth till you reached the age of six, you had either health problems or met with accidents.

   Yes

Note: In the period of Saturn, the 6th lord and the sub period of Mars, the planet in the 6th house, it could have happened.

3. Early in your childhood, say from the age of six or seven till the age of thirteen, there is good musical and artistic influence on you.

   Flute, sports.

Note: The 5th lord, Jupiter is aspecting the Moon in Pisces, a benefic rashi. In Saturn-Jupiter she could have got interested in sports since the 6th lord aspects Jupiter.

Later when the Mercury period started, from July 19, 1983, the influence of Venus, the planet of music and the 3rd lord of hobbies, would have shown its influence.

4. But in 1978 or around this time there is a movement, an accident and a short trip to a foreign country.

   Skiing trips, travel with family for short periods of time.

Note: It must have been the period of Saturn-Rahu.

5. In 1980 or round about this time there seems to be some distraction in your studies and a quarrel with some one you liked.

   Drugs were the distractions.

Note: Saturn the 6th lord, aspecting the 5th lord, and in the Navamsha the 5th lord Mars aspected by Saturn is the source of distraction. It was the period of Saturn-Rahu-Mars.

6. There is every chance of your getting associated with an institution and your own professional training can be in the following subjects:

   (a) Something concerning restaurants, or nursing profession.

   Worked in restaurants since the age of 16.

Note: Afflicted Venus influences the 10th house here. Venus can be nursing and restaurants.

Note: The Dashamsha according to Raman's Ayanamsha and draw you own conclusions. You will arrive at results totally different.

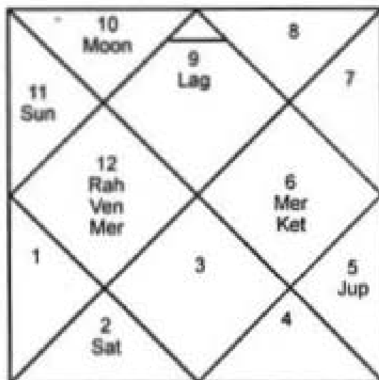
   (b) Then some technical and semi-technical education.

   Typing, computers.

Note: The influence of Ketu and Mars.

7. Your father could have had some connection with the navy or the army at some stage.

   Yes, army.



Rah Ven Mar		Sat	
Sun	Illustration- 1 Dashamsha		
Moon			Jup
Lag			Mer Ket

Note: See the influence of Mars on the 10th lord from the 6th house which is house of the profession of father.

8. From 1984 onwards there have been many changes in your life with predominant concentration on old commercial and allied professions.

    Waitress, clearing houses, children, massage, deliveries retail.

Note: It is now the dasha of Mercury associated with the 10th lord of the birth house and the 10th lord of the dashamsha.

9. In 1989 there were some natural attractions of your age and possibly a boy friend with journalistic or public relations background. He could be handsome or musical.

    Yes, Stave was very musical with guitar and handsome.

Note: The period of Mercury-Venus.

10. From 1994 you have been having a good job with foreign links or you are required to go outside your country.

    Travelling outside the country.

Note: Mercury-Rahu. Rahu is the planet of foreign contacts.

11. Since the first week of January 1995, there have been travels but either quarrels with or sickness to some boy friend.

    I had a fight with my boy friend about going to India and was ill from November 25, 1994 to December 27, 1994.

Note: Mercury-Rahu period continuing. In transit, Saturn and Mars opposing each other form Leo and Aquarius.

12. You are now planning the writing of a book.

    Yes I am not sure about the whole of it, but mainly my experiences in life and in India.

Note: The sub-period of the 5th lord of writing (Jupiter) will come next.

Comments and Future Guidance

1. Between 1994 and 1996 you should try to save money and not spend aimlessly.

Note: Mercury-Rahu continues. Rahu is in the house of debts.

2. The present period is very good for spiritual pursuits.

Note: Rahu periods are good for pilgrimages.

3. Between 1996 and 1999 you will feel impelled to do more creative work, and may even produce a book.

Note: Jupiter sub-period will commence.

Avoid the tendency of giving up jobs.

4. The spell of nine years you will get from 1999 will find you well placed, with a good and responsible job.

Note: Till the end of Saturn sub-period.

5. At some stage in your life you will want to build up an institution for good social and philanthropic and spiritual work.

Note: Lagna lord and the 10th lord together in the lagna.

Prepare yourself for that good future. Remain cheerful and you will achieve inner peace easily as you are good hearted.

Note: Jupiter in the 4th house and aspecting the Moon.

Some Hints to help you to understand your horoscope

Your Ascendant	Leo or Simha
Your Sun Sign	Leo or Simha
Your Moon Sign	Pisces or Meena
Your Birth Star	Uttara Bhadrapada

You were born in the major period of Saturn which was over on July 19, 1983.

The period of Saturn was not good for your health.

You are now passing through the major period of Mercury which runs for seventeen years.

Each Major period is sub divided into nine parts

See each sup-period: Now in 1995 till August you will have the major period of Mercury and sub-period of Rahu.

After that you will have the sub-period of Jupiter which will be good for religions, social and mystical work. *You must remember to make use of this period.*

During the Mercury period you can also concentrate on earning well so that you are able to save some money and invest it properly.

The period of Ketu which starts from July 18, 2000, will last for seven years. This is a good period for spiritual activities and many

more foreign contracts.

Do not get distracted during this period, which can stem from a difference of opinion with many.

The twenty year long period of Venus starting from the year 2007 should be the most active period for many activities.

Chapter – 4

The Second Memory Tablet TASK

It is highly illogical to think of doing any readings on the basis of scanty or uncertain information. The CBI procedure is absolutely necessary. It is after doing in that an astrologer can be a very honest friend, philosopher and guide.

Such future guidance becomes necessary for Americans who have not yet learnt how well they could use jyotisha for their future plans without becoming fatalistic. On the other hand, Indians who have had the experience of getting from very good to very bad predictions from astrologers who are dangerous, there is a mood swing. In either case, whether it is an American or an Indian the astrologer can definitely disturb a client mentally and psychically because he can play with the uncertain fears of his client.

The ethics of an astrologer is what has become questionable ever since this great and divine science, jyotisha travelled form the sacred precincts of rishis into modern market places and has become corrupted.

A conscientious astrologer must first apply the CBI formula to make his client happy and also develop the habit of seeking new meanings of planetary combinations in the fast changing times, in which nothing seems to be stable socially, economically and politically.

The Second Memory Tablet is "TASK"

All astrological texts give a specific meaning to the exaltation and debilitation of planets. That is a Thesis or T. Keep it in mind but do not stick to it dogmatically. For instance, "a debilitated Venus makes one a beggar", is a statement, remember, a mere statement.

Reading horoscopes over a period of time, an astrologer discovers that persons with debilitated planets are highly successful in their lives, particularly in accumulating money. The positive side and meaning of a debilitated planet and some exceptions is what an astrology is likely to miss. It thus becomes a reversal of the thesis. Call it *Anti-Thesis* or A.

When you juxtapose the thesis and the antithesis what emerges out of it is the Synthesis or S. It can mean that a debilitated planet having a negative meaning can also have a positive side.

The process of synthesising which comes with experience leads an astrologer into a variety of meanings, of different kinds of meanings. So K stands for Kinds of synthesis.

So TASK stands for thesis, anti-thesis, synthesis and kinds of synthesis.

Such synthesis becomes very easy if horoscope of family members are available. The astrologer who forgets the most important fact that destinies are interlinked will fail to synthesize in the way it can and should be done.

It is common in India to go to an astrologer and ask him if a woman is pregnant. The astrologer is asked to give his predictions on the basis of prashna or horary astrology. This is a needless and an escapist approach. If you have the horoscopes of both the husband and the wife, it becomes easy to see it and predict. A question of this nature was put to me in 1994 and I had no hesitation in telling the person that his wife would be pregnant in 1995. How such a synthesis is arrived at is being explained here.

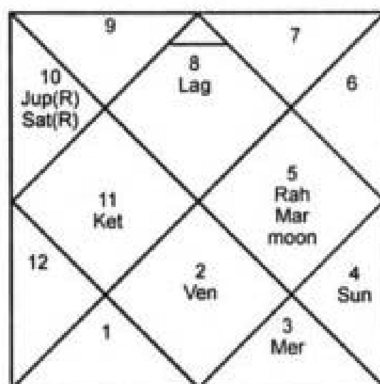
Illustation 2

The question he asked was whether his wife would be pregnant in 1995.

He was passing through the Rahu mahadasha and Jupiter antardasha. Jupiter is the 5^{th} lord.

Jupiter in transit was in Scorpio aspecting his 5^{th} house.

Saturn, when retrograde, acted from Capricorn and transited over his 5^{th} lord, Jupiter and also aspected his 5^{th} house.



		Ven	Mer
Ket	Illustration- 2 Husband Birth-Chart		Sun
Jup(R) Sat(R)			Rah Mar Moon
	Lag		

3 Lag	4 Sat	5 Mer	6 Jup Rah	7	8	9 Mar	10 Sun Moon	11	12 Ven Ket	1	2

Ven Ketu			Lag
	Illustration- 2 Saptamsha		Sat
Sun Moon			Mer
Mar			Jup Rah

Saptamsha

In the Saptamsha, Jupiter, the antardasha lord is being aspected by Venus, the 5th lord.

My answer was that he would have a child and his wife would become pregnant.

1 Lag Rah	2	3	4	5 Ket	6	7 Jup	8 Sun Ven	9 Mer	10 Moon	11 Rah Mar	12

	Lag Sat(R)		
Rah Mar	Illustration- 2 Wife Birth-Chart		
Moon			Ket
Mer	Sun Ven	Jup	

5 Lag	6 Ven	7	8 Jup Sun	9 Moon	10 Ket	11 Mer	12 Mar	1	2	3 Sat	4 Rah

Mar			Sat
Mer	Wife Saptamsha		Rah
Ket			Lag
Moon	Jup Sun		Ven

Illustration 3: Wife's Horoscope

Now see the same event in the horoscope of his wife.

She was passing through the period of Rahu-Mars then, both of which are connected with the 5/11 axsis of the birth horoscope.

Saptamsha

In the Saptamsha, Jupiter, the 5th lord, aspects both Rahu and Mars.

In transit, Jupiter in Scorpio was on her 5th lord and Saturn from Aquarius was aspecting the 5th lord, the Sun.

In my book **Planets and Children**, I have given my researches on children, which was inspired by my mother.

Chapter – 5

The Third Memory Tablet I P C

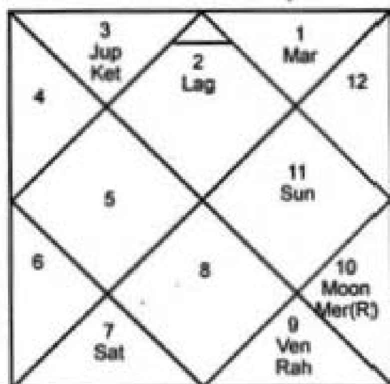
From TASK what an astrologer has to do its to draw the various *Inferences* or I, on the basis of which he can do his readings and sift out of a medley of meanings, emerging out of TASK, the possible and probable meanings. To be able to do it, an astrologer must be very well equipped to apply various techniques of Hindu-Jyotisha. This is a strenuous process, painstaking in the beginning but very rewarding in the end.

In the act of eliminating the vague inferences and the unclear possibilities, it is the wisdom of the astrologer that comes into play. At this stage it is an astrologer's distilled experience that helps him. Such wisdom is what can never be taught by one astrologer to another. It is what one has to learn oneself. This is an individual approach which I always share with many astrologers and students of astrology.

Again, never forget the fact of *Interconnected destinies*.

Illustration 4

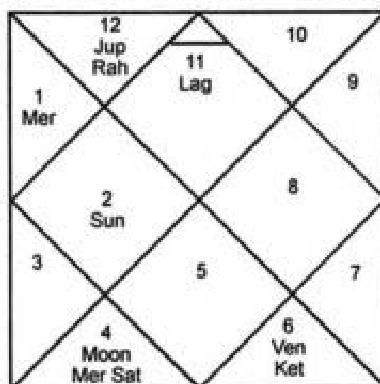
1. The aspect of Saturn and Mars on the third house of the native shown her source of agony to be from a sibling of hers.
2. The 4th lord the Sun in the 10th house receiving the 9th aspect of Jupiter, the 8th lord of inheritance shows that she has inheritable



	Mar	Lag	Jup Ket
Sun	Illustration- 4 Birth-Chart		
Moon Mer(R)			
Ven Rah		Sat	

property.

3. Venus, the 6th lord in the 8th house aspecting the 8th lord in the 2nd house shows disputes about inheritance.
   All this trouble started in Jupiter dasha.



Jup Rah	Mar	Sun	
Lag	Chaturthamsha		Moon Mer Sat
			Ven Ket

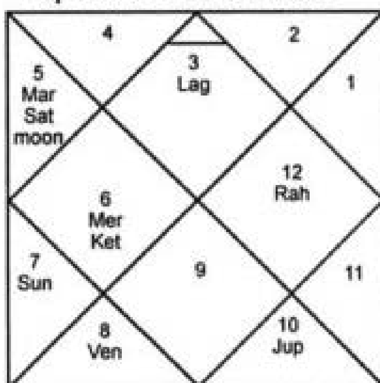
Chaturthamsha

1. The area of trouble here again is the 3rd house where Mars, in his own house, is receiving the aspect of Saturn form the 6th house.
2. The mutual aspect of Jupiter Venus along the 2/8 axis shown the inheritable property.

Illustration 5

In this case dasha of Mars started in 1986. This was the dasha of the 11th lord in the 3rd house.

1. Here, the 2nd lord, the Moon is with Mars, also the 6th lord and with Saturn, the 8th lord of inheritance.
2. Jupiter aspects the 4th lord, Mercury form the 8th house. It is again a promise of inheritance.

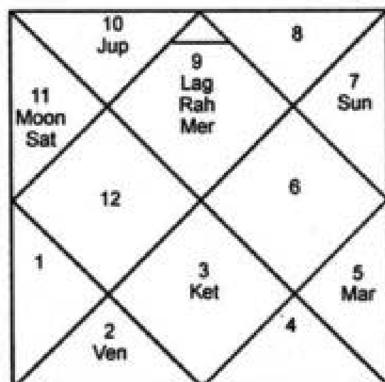


Rah			Lag
	Illustration- 5 Birth-Chart		
Jup			Mar Sat Moon
	Ven	Sun	Mer Ket

3. The dispute started in the dasha of Mars and is continuing in the Rahu dasha. Rahu here is aspected by Mars.

Chaturthamsha

1. The 4th lord, Jupiter is aspecting the 6th lord, Venus in the 6th house.
2. The 8th lord of inheritance, the Moon is with the 2nd lord, Saturn receiving the aspect of Mars, showing his deep plan, it being Mars, the 5th lord of thinking to capture property.



		Ven	Ket
Moon Sat	Chaturthamsha		
Jup			Mar
Lag Mer Rah		Sun	

P for Perception

Perception is the highest stage of development in one's astrological career. Two very good astrologers can reach up to the stage of inference logically. Even then, they can give predictions which can be entirely different. Perception is that illumination which radiates from human mind in most unexpected moments and gives a different meaning to a planetary position in a horoscope.

See the following case.

Biological Father

In Indian astrological books, there are many hints given about illegitimate births. In the horoscope in the USA, we come across many, many other combinations not mentioned in our books. Similarly, the planetary indications for homosexuality and lesbianism are many more.

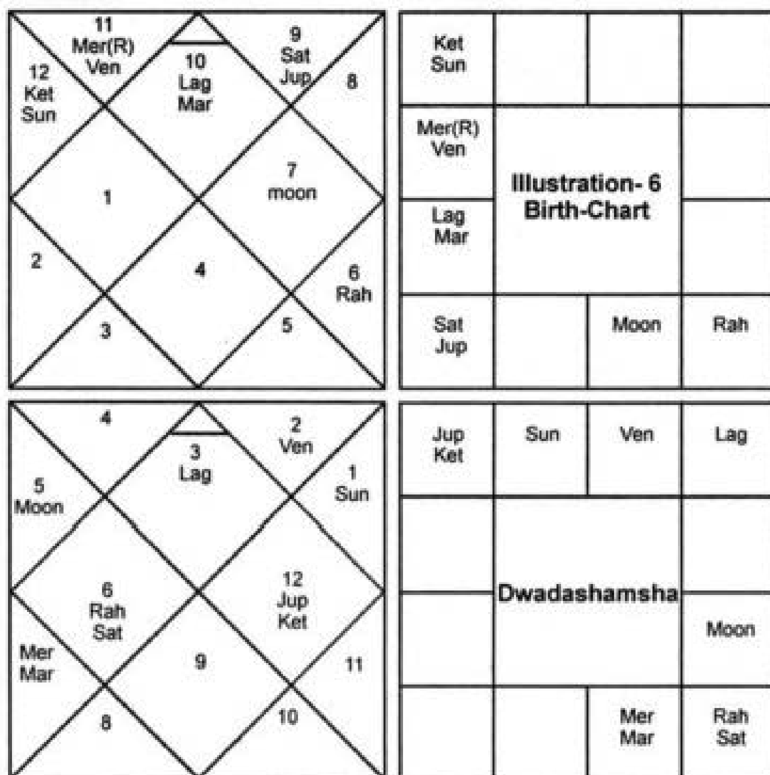
Perception is the final product of research and observation of a life time.

For instance, the influence of another father, not the biological one, is shown by Rahu/Ketu and the influence, of these on the 9th

house and the 9th lord. This I discovered in the horoscope of many persons in the USA. See the following horoscope.

Illustration 6

In this case:



a. The 9th lord is retrograde.
b. The 9th house has Rahu.
c. The Sun falls under Ketu/Rahu axis.

Dwadashamsha

a. The 9th lord, Saturn again falls under Rahu/Ketu axis.
b. The 9th lord from the Sun is Jupiter which again falls under the Rahu/Ketu axis.

This woman got more love and affection from her step father than her own biological father.

In astrology, the process of learning never stops. The day an astrologer feels that he has mastered the subject, he is doomed. Hindu

astrology is the greatest science of human history and is a limitless ocean of knowledge.

C for Clarity

Between two astrologer there can be different perceptions about the same planetary combination in a given horoscope. The luckier of the two sees the final meaning the *Clearly or with Clarity.*

The clarity an astrologer have this gift so well developed that they need not go into any details and can predict straightaway.

It is the stage when astrology can be said to have become an illumination, a divine illumination for him. I have mentioned in my book *Yogis, Destiny and The Wheel of time* that I have met only three astrologers in my life for whom astrology was pure illumination in their higher stages of spiritual development my mother, my jyotish-guru, Yogi Bhaskarananda, both no more and Yogi Siwananda Murthy of Andhra Pradesh who is alive and helps people who go to him for spiritual guidance.

Every honest and morally upright astrologer experiences his illumination in a flash often.

In 1994, when I got the following horoscope in the USA, I could see in a flash that this person was doing ship-building work.

Later, I discovered the astrological reasons for it.

What must be stressed here is that there must be some astrological reason for it what has been seen in a flash of illumination, which I call CLARITY, an astrologer's or a yogi's illumination.

Illustration 7

Here the lord of 10th house, Venus is in the 8th house which is a watery sign. Venus represents ships. Mars is the 4th lord, which shows

6
4
5 Lag Ket
7
3
8
2
9
11 Rah Jup Sun Mer
1
10
12 Ven Mer

Ven Mar			
Rah Jup Sun Mer	Illustration- 7 Birth-Chart		
			Lag Ket
			Moon Sat(R)

building activities. It is being aspected by Saturn which shows technical skill. The aspect of the Moon confirms that his work is related to water.

To go through all the stages, that is CBI, then TASK, and finally, IPC, the astrologer must go through the three stages of learning prescribe in the classical and scriptural book of India, *adhyayana* (proper study), *manan* (repeated exercises), and *nidhi-dhyasana* or developing one pointed concentration of a yogi.

The minimum an astrologer, then, must do is to apply the points given in the checklist repeatedly.

Chapter – 6

The Checklist

An astrologer should keep reading classical. books of Hindu *Jyotisha* and see the conflicting meanings and resolve that he will neither disrespect the textual meaning nor apply this dogmatically. Therefore, in the beginning, he must prepare his checklist, say something like this:

The First Part

1. The first part of the checklist is CBI. Collect background information from the horoscope yourself first, before your client comes to you. The astrologer is far superior to a psychiatrist who has to get all his information from his client through long question and answer sessions.
2. Now, when the client comes, you as an astrologer must take the lead and put to him questions yourself. Some of the answers will fit into your frame-work of advanced readings done, and some not. Now, three doubts must arise in your mind:
   a. Are the birth details on the basis of which the horoscope has been cast, wrong? Ask your client how correct is his birth time.
   b. If the birth detail are correct, has the horoscope been cast wrongly? This should be your second doubt.
   c. If the birth detail are correct and the casting of the of the horoscope is also correct then you must honestly admit to yourself that your understanding of some principle is erratic. There, is no astrologer, however experienced who does not commit the silliest of mistakes.

It is my experience that sometimes an astrological novice gives better predictions in stray cases than old and experienced astrologers. But the sound and honest astrologer will have eighty percent success rate compared to a novice who may boast of his stray success as proofs of his superiority, which it is certainly is not.

Remember that Jyotisha must be predictive and not mere psychological loose talk which can be done very cleverly. It your predictive ability that shown to you that Jyotisha is a divine science

which helps you to see patterns of destiny in a horoscope.

The Second Part

The second part of your checklist is TASK. Here, see all the conflicting meanings of the same planetary combination. Apply the PAC, DARES memory tablet given in my book on *Learn Hindu Astrology Easily*, repeatedly.

Such repeated exercises will give you saturated experience.

Now you know with confidence that a debilitated planet can be extraordinarily good in certain ways and also bad in other ways.

See some examples given in my book *Astrology Destiny and the Wheel of Time.*

So apply TASK where

T stands for thesis
A for antithesis
S for synthesis
K for kinds of synthesis.

The Third Part

The third part of the checklist, IPC, is what you have to develop by using many techniques of Hindu-jyotisha. It is for this reason that an astrologer who is technically ill-equipped turns the divine science of jyotisha into a piece of fortune telling or psychological bluff.

It is these techniques that give you an insight. An insight into a horoscope is what distinguishes a good and sound astrologer from an unsound but clever fortune teller who more often than not, will be anxious to prescribe remedies without understanding the malady.

Such an astrologer is like a layman who prescribes antibiotic medicines to his friends.

This application of the three memory tablets, CBI, then TASK and finally, IPC is being explained here with the case study of a prediction given by me.

Chapter – 7

More Money but not Higher Post

As has been explained already, we will proceed to analysis each horoscope under three captions for a methodical approach to the art of astrological prediction. Three *Memory Tablets* have been evolved for this purpose.

The first memory tablet is CBI or complete background information.

In this case, the only information I had was that the native was a big officer in the central government and that he wanted to consult me as a good friend of mine had advised him in order to help him to overcome the problem he was facing.

I got the horoscope and noted it down in my records. I then formed some impressions out of which would arise the questions after verifying which only would I be sure that I was working on a correct horoscope.

Illustration 8

The CBI Verification

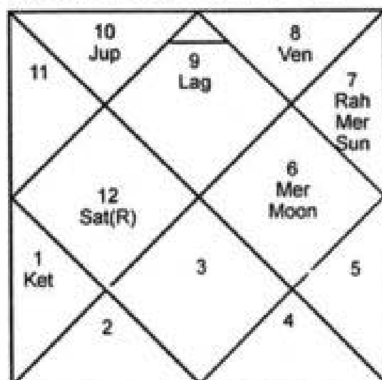
The first question I asked him was whether he had technical education. At a glance it is clear that the presence of Ketu in the 5th house aspected by Mars and the 5th lord, Mars in the 10th aspected by Saturn has to give him education in non humanities group.

Examine it from Mercury now. (I have discussed this in my book *Astrology Destiny and the Wheel of Time)*.

To have a good educational background in India, he should generally have a very favourable dasha at the right time in his student days. Now see the horoscope and the Navamsha first.

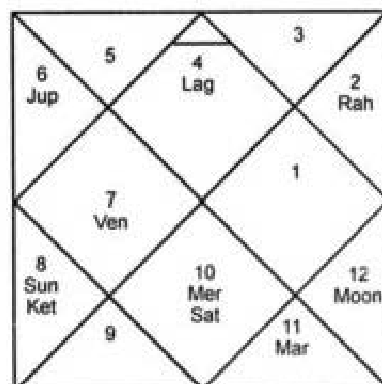
From 1949 to 1956, he got the dasha of Mars who is posited in the 10th house, the house of distinction aspected by Saturn and Jupiter.

The next dasha lord Rahu in the 11th was bound to be better as here Rahu was participating in the rajyoga formed by the conjunction of the 9th and the 10th lord. In Rahu period, he has successively the

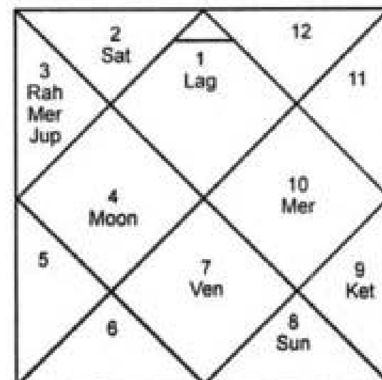


Sat(R)	Ket		
	Illustration- 8 Birth-Chart		
Jup			
Lag	Ven	Rah Mer Sun	Mar Moon

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn(R)	Rahu
12°55'	04°11'	07°50'	04°28'	11°25'	29°21'	10°16'	20°37'	24°42'



Moon		Rah	
Mar	**Illustration- 8 Navamsha**		Lag
Mer Sat			
	Sun Ket	Ven	Jup



	Lag	Sat	Rah Mar Jup
	Dwadashamsha		Moon
Mer			
Ket	Sun	Ven	

sub-periods of Jupiter aspecting the 10th house and then, again, Saturn too. Achievements through hard struggle in Rahu-Saturn period was possible through a competitive examination.

Why competitive examination?

See here the position of Rahu both from the lagna and the Moon. From the lagna, Rahu is in the 11th house joining a rajyoga while from the Moon, he is with the 10th lord, Mercury, and the Sun, a planet representing administrative service.

Now the condition of Saturn, the sub-period lord will have to be examined.

First, Saturn in kendra form the birth lagna and in the house of Jupiter, which has been praised in *Uttar-Kalamrita*, is aspected by Mars, the 5th lord in the 10th house. Then from Rahu, it is in the 6th house of competition, from the Moon, he is the 5th and the 6th lord in the 7th house, a kendra, particularly the 7th house which has been described as the place of *pada-prapti* the position giver. More important is the next sub-period of Mercury, the 7th and the 10th lord. Viewed retrospectively and prospectively, the future indicated both a high position and marriage.

In the Navamsha, Rahu is in the 11th house again and Saturn is in the 7th house of *pada-prapti* and marriage or talk of marriage or eligibility for marriage. From Rahu, in the Navamsha, Saturn is in a trine aspected by Jupiter and is with Mercury, the 5th lord also receiving the aspect of Jupiter from the 5th house. The best feature of the Navamsha is that Jupiter aspects Mercury, Saturn and Rahu and the Moon from the 3rd house. The Rahu period is bound to be good.

The next period of Jupiter would have been comfortable but not as good as Rahu's because it is debilitated. But being involved in an exchange with Saturn, it must have been a period of making of property and a comfortable but a run of the mill career.

What must have remained towards the end of the Jupiter period is an undistinguished record. See it in three ways:

From the debilitated Jupiter in the birth horoscope, Rahu is in the 10th house with 6th and 8th lord, though Mercury here as the 9th lord could have prevented the ruination of his career.

In the Navamsha Rahu is being aspected by the 8th and 12th lord from Jupiter.

In the Dashamsha, Rahu is with the 8th and 12th lord in the 3rd house, hardly good for rise in career.

Now the next dasha of Saturn aspected by Mars, the 12th lord in the birth horoscope, shows some controversy, bad confidential reports or lack lustre performance as a result of which he would be overlooked for an important promotion if it became due.

If all this is correct then Saturn in the Navamsha with the 12th lord

aspected by the 6th lord Jupiter does show an impediment in his career.

In the Dashamsha, Saturn as the 10th lord opposed by the Sun from the 8th house and the 8th lord Mars aspecting the 10th house must mean his being overlooked for an important promotion.

I would have to greet him with these questions. But of I started straightaway with these questions he would be disappointed. So I asked him some of the pleasant questions and then asked him if his name had been sent for some public sector undertaking particularly where there was some construction, house building activity. The reason for asking this questions was that Saturn in the 4th house shows houses, Mars represents, lands, and being the 12th lord a deputation as well, a deputation which may necessitate his retirement from his service.

The 10th lord of the Navamsha is in the 8th house while the 10th lord of the Dashamsha is aspected by the Sun from the 8th house. In such cases, it is my experience that early retirement becomes beneficial.

I must state here that I had seen it all from Jaimini angle also and was on surer grounds.

TASK

The second Memory Tablet I have given is TASK, thesis (T), anti-thesis (A), synthesis (S) and kinds of synthesis(K).

I have covered all that in my discussion so far.

IPC

Now I come to the last Memory Tablet IPC.

Inference — It is clear to me that he would not get his promotion if that was his question. Since he was coming to me in the dasha of Saturn which is aspected by Mars from the 10th, his question must be related to his job and promotion. I did not want to disappoint him.

So I told him that it being the period of his 2nd lord, Saturn, he would get more money than higher position.

From the Moon, Saturn was being aspected by the 8th lord. So I saw retirement and more money. The inference that naturally flows from this is that he would get lump sum terminal benefits which would be a lot of money and his career was not to an end because Saturn was aspecting his 10th house.

Perception — I then examined the transit of Saturn and Jupiter (1992). Saturn in Capricorn was 2nd from the lagna and 5th from the

Moon and Jupiter in Leo was 12[th] from the Moon but 9[th] from the lagna. So some sudden good luck was indicated.

Clarity — For clarity I re-examined from Jaimini angle and gave him the following readings:

1. He would not be empanelled as an additional secretary to the government of India but would be offered a good deputation.
2. My second prediction was that he would have to retire from his service and get absorbed in his new job where he would have a better house and greater authority than now.
3. My third prediction was that his children would go abroad during this period.

Confirmation

He joined one of the most prestigious house building organisations of the government after seeking retirement from his service.

His son has gone to USA for higher education.

He has always warmly appreciated this advice.

Predictive Tit Bits
CBI

I had no background about her at all.

A Swami, a disciple of Swami Shivananda of Rishikesh, who used to meet me, told me one day that a German woman disciple of his guru-bhai, Swami Vishnu Devananda, was coming to Delhi and wanted to have astrological consultation.

I asked him to get her horoscope made according to the time of her birth from some reliable astrologer.

The horoscope given here was handed over to me.

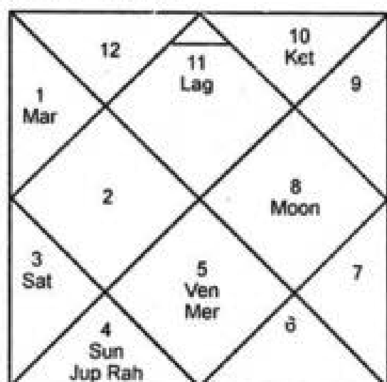
1. Jupiter aspecting Ketu in the 12th house here is good for spiritual life.
2. Jupiter with the Sun is the combination for ashram building activities.
3. Jupiter aspecting the 10th house is good for religious activities.
4. From the Moon the 10th lord is the Sun with Jupiter.

CBI Step One

The first question I put to her was whether she was very actively associated with the temple building activities of her Guru.

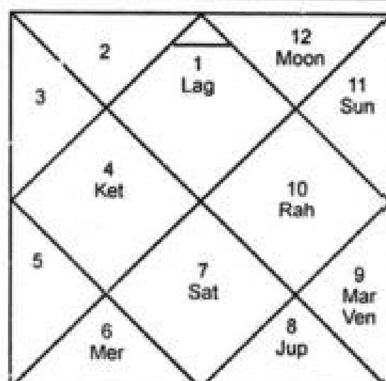
Now examine the 7th house.

1. There two benefics, Mercury the 5th lord in the 7th shows a marriage of her own choice which is true in the case of any woman of western countries where arranged marriages are almost unknown.
2. The 7th lord, the Sun is with Jupiter. How could she remain unmarried at all?
3. Then, between 1964 and 1970 she had passed through the dasha of the Sun, a period in which she could not have avoided marriage.
4. The 7th lord, the Sun is in the 6th house with Rahu which also received the aspect of Mars. Such a marriage could not have survived.
5. Saturn, aspecting the 7th house from the 5th house, corroborates



	Mar		Sat
Lag	**Illustration- 9 Birth-Chart Aug. 11, 1943 9:45 p.m. Pittsburgh**		Sun Jup Rah
Ket			Ven Mer
	Moon		

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
20°28'	24°36'	29°27'	29°11'	16°55'	16°01'	26°58'	00°33'	20°32'



Moon	Lag		
Sun	**Illustration- 9 Navamsha**		Ket
Rah			
Mar Ven	Jup	Sat	Mer

Balance of Mercury 1y 8m. 12d.

Venus .... upto April 23, 1964
Sun .... upto April 23, 1970
Moon .... upto April 23, 1980

Mars Sub-period

Mars-Mars .... upto September 20, 1980
Mars-Rahu .... upto October 8, 1981
Mars-Jupiter .... upto September 14, 1982
Mars-Saturn .... upto October 23, 1984
Mars-Mercury .... upto October 20, 1984
Mars-Ketu .... upto March 17, 1985

the story of a broken marriage.

6. In the Navamsha, the 7th lord Venus with Mars, receiving the aspect of Saturn in a dual sign, Sagittarius can be a promise of a

second marriage.

CBI Step Two

I asked whether she was married and divorced.

She said, "That is correct. Married in May 1969 and divorced in 1971."

The marriage would have taken place in the major period of the Sun, the 7th lord and the sub-period, Venus in the 7th house.

The divorce took place in May 1971 when she was running the period of the Moon, the 6th lord of divorce and the sub-period of Rahu in the 6th house.

TASK

She had come to meet me in the month of February 1984 and after that whenever she visited Indian to go to her Guru's ashram in south India, she went there via Delhi to meet me and take astrological consultation.

IPC

1. See the influence of the 9th lord on the 7th house affairs in this horoscope.
   (a) In the birth horoscope, the 9th lord is in the 7th house.
   (b) In the Navamsha, the 7th lord is in the 9th house.
2. Generally, south Indian astrologers do not favour the presence of the 5th lord in the 7th or vice versa and the presence of the 7th lord in the 9th or vice versa for the purposes of marriage.
3. In this case, both in the birth horoscope and the Navamsha, the 9th lord has a clear role in the affairs of the 7th house.

She had come to meet me in the month of February 1984, when she was running the period of Mars-Mercury a period of marriage.

Jupiter was in Sagittarius in 1984 aspecting her 7th house. I shot a question at her, "Have you married recently or are thinking of marrying because your Guru has asked you to marry?

Here my perception at once helped me understand that the connection of the 9th lord with 7th house can mean her Guru asking her to marry.

She was surprised, amused and aghast and said, "It is fantastically correct. I got married only last week in Vaishnav Devi". She then pointed towards a European who had accompanied her and said that he was her second husband.

She came to meet me again when she was passing through the

period of Mars-Ketu.

1. Mars aspects the 6th house of disputes.
2. Ketu in the 12th house is the ashram of the Guru.
3. In the Navamsha, the 4th lord, the Moon is in the 12th house receiving the aspect of Mars again.
4. Ketu in the 4th house in the Navamsha receiving the 8th aspect of Mars confirms the story of disputes.

She asked me how would her spiritual life be.

I said that she would get involved in a land dispute in Germany where she was looking after her Guru's ashram.

"Absolutely fantastic" she said.

This was precisely her problem.

"What next?", she asked me.

I saw her Rahu dasha coming.

Rahu is in the 6th house receiving the aspect of Mars and is with Jupiter, the 2nd lord, the killer.

From the Moon, Jupiter is again the 2nd lord.

Clear danger to her health, I gave her a mild waning.

In 1993 I had an occasion to speak at the Sivananda Ashram at San Rafael, Sanfransisco, USA. There I told them that I knew G.F. of Shivananda Ashram, Germany.

They told me that she was suffering from cancer.

Chapter - 9

Guiding a Career: Timing Events

Let me repeat for your benefit that CBI means the complete background information. If you are predicting to a person whose background is well known, all that you are required to do is to concentrate on the question he ask because you have already worked on his chart earlier. In such cases, there is no need to verify the correctness of a horoscope.

But if you are meeting the person for the very first time, it is absolutely necessary that you should, without your having to ask him or her, put some questions relating to the past years of the person. If sixty percent of those years are accurately described and fall within the time-frame of the dasha scheme, you can proceed to examine his question, and concentrate on the area about which he needs guidance.

But if you know nothing about such techniques, you should ask him to tell it himself. Here you are like a psychiatrist who ferrets out the needed information through a series of questions. If the dasha scheme and the planetary combinations seen to be in harmony with the pattern as described by him, you can proceed with your astrological readings.

If you are not satisfied with his answer, do not proceed to give any readings, because you should first of all be intellectually and morally honest if you want to be a good astrologer.

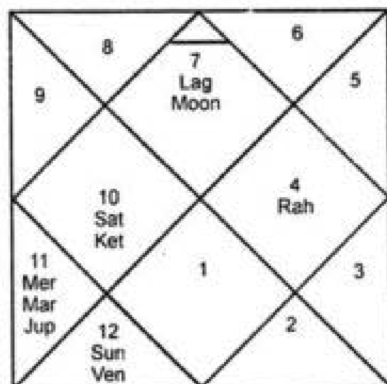
The CBI of the Case

This young man had come to me from Delhi University for the first time in 1987 when he heard from someone that my jyotisha could help him get some useful counselling for a career.

Reading my articles on jyotisha, particularly the case studies of successful predictions which I discussed, many young men who sought my help were those whose belief in astrological guidance for career guidance, career-shaping, career-decisions seemed appealing to me. I know it as not merely true, but have shown through examples

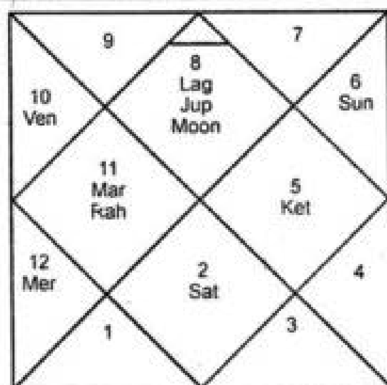
that jyotisha is far superior to psychology in finding out the aptitudes for education and career. See the horoscope given here.

Illustration 10

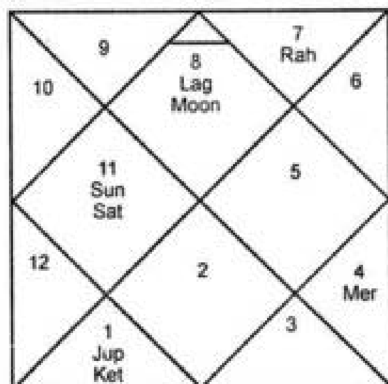


Sun Ven			
Mer Mar Jup	**Birth-Chart Male March 23, 1962**		Rah
Sat Ket			
		Lag Moon	

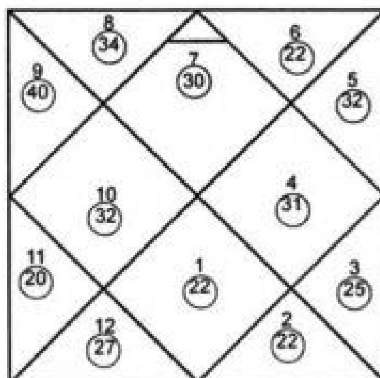
Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
04°21'	09°08'	04°01'	15°34'	18°04'	06°11'	22°37'	15°22'	23°50'



Mer		Sat	
Mar Rah	**Navamsha**		
Ven			Ket
	Lag Jup Moon		Sun



	Jup Ket		Ven
Sun Sat	**Dwadshamsha**		Mar
			Mer
	Lag Moon	Rah	



27	22	22	25
20	Sarvashtaka		31
32			32
40	34	30	22

Rahu period August 10, 1963 to August 10, 1981.

Jupiter sub-periods

Jupiter-Jupiter .... upto September 28, 1983
Jupiter-Saturn .... upto April 10, 1986
Jupiter-Mercury .... upto July 16, 1988
Jupiter-Ketu .... upto June 22, 1989
Jupiter-Venus .... upto February 1992

He came to me in moods of desperation to ask for success in the all-India competitive examination.

He was born with a balance of Mars of one year, four months and seventeen days which was over on August 10, 1963.

His Rahu dasha was over on August 10, 1981.

Now concentrate on the sub-periods of Jupiter.

Jupiter-Jupiter ends on September 28, 1983 and he was a young man with Jupiter and Mercury in the 5th house, showing his subjects of study as being history (Jupiter) economics (Mercury), administration (Mars).

He confirmed it.

The combination of Mars and Mercury in the 5th house shows interest in journalism also

He confirmed it.

The presence of Mercury in the house of Jupiter in the Navamsha aspected by the Sun from the house of Mercury again shown his fair for writing.

Jupiter aspects his own house in the Navamsha where Mercury is present. It is a repetition of the promise of a good educational career as shown in the birth horoscope.

Remember, it was the dasha of the 6th lord, Jupiter, representing competition. Against the normal Indian middle class background, it is

clear that this young man was interested in competing for some examination to make a career.

The Jupiter-Saturn Period

The sub-period of Saturn could have been one of frustration because Saturn is with Ketu and is placed in the 12th from Jupiter the major dasha lord.

The Jupiter-Saturn period lasted up to April 10, 1986. Born in 1962 he must have got one or two chances to appear for some competitive examinations and may have even got enrolled for PhD. because Saturn, being the 5th lord and Jupiter being in the 5th house, his education would continue somehow.

He confirmed it.

Had he competed in some examinations and not succeeded, was my next question.

He confirmed it.

Did he also take up some job during this period, because Saturn here aspected the 10th house, and also the 10th lord, the Moon in the lagna.

His answer was, "It was exactly so."

Now came my most crucial question.

Was he distracted during the time he was competing because of a girl not belonging to his caste or community?

This question surprised him. My logic was based on two factors first the presence of the 7th lord Mars in the 5th house is such an attraction. To confirm it, there was the 5th lord, Saturn with Ketu, the planet of deviation from the accepted norms of the society or family he belonged to.

The Jupiter-Mercury Period

What was awaiting him now in the period of Jupiter-Mercury which would be over on July 16, 1988? My answer were three:

(a) "You will make a very good career in any case before February 1992."

(b) To succeed now, (in Jupiter-Mercury), he would have to work much harder. But his attraction for the girl he was in love with would have to wait.

I know that he would find it difficult because Mercury in the 5th house would prolong his infatuation with the girl.

He appeared for the last chance available to him and again failed. He was desperate. Since he could write well, he became a journalist,

earned some money and avoided meeting me for some months.

Then one day he came to me while the sub-period was still continuing and said that he was absolutely frustrated.

Had he got closer to the girl he loved and not succeeded in making a career yet, was my question.

Precisely so, he had said.

Notice here that Jupiter and Mercury are together in the 5th house with the 7th lord Mars the lover.

I read a sermon to him, first by assuring him that he would make a good career before the end of February 1992 but some humiliation was what he would have to suffer for some period.

Why did I say that he would have to suffer some humiliation for same period?

Apply your mind to this question. We will discuss it at the end of this case-study.

The sermon I read to him was:

Getting attracted to a girl and expressing it in a physical way was neither a sin nor unnatural. Our hypocritically puritanical society has made it look as terrible sin during our bad history of centuries of slavery. In the Vedic times, women enjoyed a lot of freedom, could marry after widowhood. I quoted from M.S. Altekar's book's on women in Vedic times.

Sex and eating of meat were the natural attractions and instincts of man, according to our scriptures. But for those who wanted to take to the Nivritti marg, or the path of salvation, it must be avoided.

Now when career-guidance was to be given it was necessary to look closely at the sub-sub-periods of Venus in the major period of Jupiter.

Sub-Sub-Periods in Jupiter-Venus

Up to June 22, 1989 the preceding sub-sub-period was Jupiter Ketu Mercury.

Do you see any significance of this period?

Do you see Venus in the 8th house in the Dashamsha?

What does it signify here? See with respect to sub-periods.

Sun -up to January 19, 1990: is in the Saptamsha lagna. What is the meaning?

Moon -up to April 19, 1990: the Moon aspects the 7th house.

Mars -up to June 6, 1990: is in the 5th house with Jupiter. Can it mean anything?

Rahu -up to October 30, 1990: is in the 10th house in the birth

horoscope and occupies the 4/10 axis in the Navamsha.

Jupiter -up to March 9, 1991: The 6th lord is in the 5th house.

Saturn -up to August 10, 1991 is aspecting the 10th house in the birth horoscope.

Mercury -up to December 26, 1991: is in the 10th house of the Dashamsha.

Ketu -up to February 22, 1992: Rahu-Ketu join the 4-10 axis in the birth horoscope and also in the Navamsha.

Ketu sub-period is a period of inner change with lot of frustration setting in. By virtue of his occupation of the 4-10 axis in the birth horoscope and the Navamsha, he has yet to fulfil his inherent promise. But he will wait to do it in the sub-sub-period of a benefic, here Venus. So what the Jupiter-Ketu period did was to create in him a terrible inferiority complex because while some of his class mates and contemporaries got selected for services, he was as though left behind in the race.

Ketu, the Gyankaraka or giver of knowledge made him awaken to the need to make a career with determination.

The kendra position emphasises his resolve.

The Importance of the Sub-period of Venus

Notice the position of Venus in the horoscope. He is the lagna lord and exalted. Now remember three principles the major or sub period of the lagna or the 10th lords, like the period of exalted planets are favourable.

My advice to him to not feel frustrated was based on this exalted Venus.

It was the major period of Jupiter, the 6th lord of competitions and being in the 5th house, in a competitive examination, which involved writing.

The sub period of exalted Venus in the 6th house again strengthens such a resolve.

Now notice that this Venus is in the 8th house in the Dashamsha indicating a sudden opening.

In the Navamsha, Venus in the 3rd house is now his resolve to make a career and be worthy of his lady love.

What happened finally?

He had exhausted all his chances for the all India competitive examinations. But in 1989 the Government of India decided suddenly to give an extra chance by raising the age of eligibility for the competitive examination to twenty eight years.

He came running to me and asked for my advice. I told him that it was either now or never. He had to do his very best, as he would never get a chance like this to achieve success now.

Then one day he came with his girl-friend, a very well educated girl, of a different caste. I told them what astrologically they were already married. They said that they were but the father of the girl did not allow him to enter his house.

Another time when both of them came, I could see that the woman was pregnant.

They were married in the early part of 1990.

A male child was born to them in the early part of 1991.

He made a very good career in 1991.

It is a love story with a happy ending.

Chapter – 10

Astrologer's Difficult Moments

There are some times very difficult moments I have to face like any other astrologer.

There is a prayer in my heart and deep concentration on the horoscope before me. So listen to this story.

Sometime in August 1992, doctors in Madhya-Pradesh and Delhi had examined the second son of a friend of mine who in desperation, being very much junior to me in the service from which I had retired, was initially hesitant to consult me. But perhaps, his wife insisted that he should do that and he came one day with the son's horoscope.

While I was examining the horoscope I asked him suddenly where the boy was. "Outside in the car, with his mother", was his reply. I felt bad and said that they should come in.

The boy was brought in, in a near unconscious condition and he could neither walk nor sit. What was it? The doctors had only said that he had damaged some part of his brain, perhaps once when he had it dashed against the wall of a swimming pool where he went almost everyday. No treatment worked. There was a sense of desperation.

The parents did not know how and when all that had occurred but had only noticed the condition of the boy in August 1992. So the transit of planets on the Sarvashtaka should also be seen.

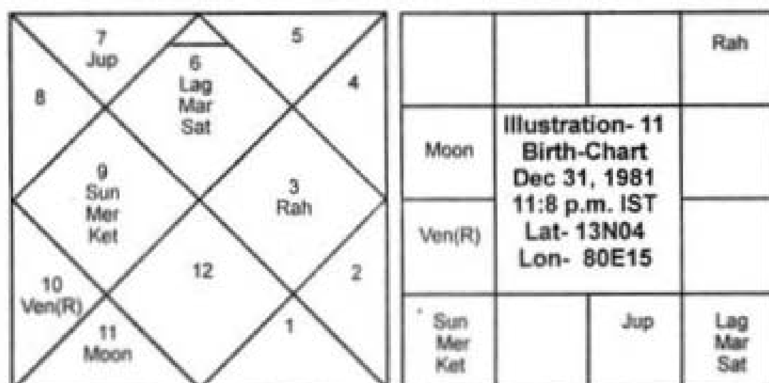
The Static Analysis

Now come to the strikingly negative points in the horoscope.

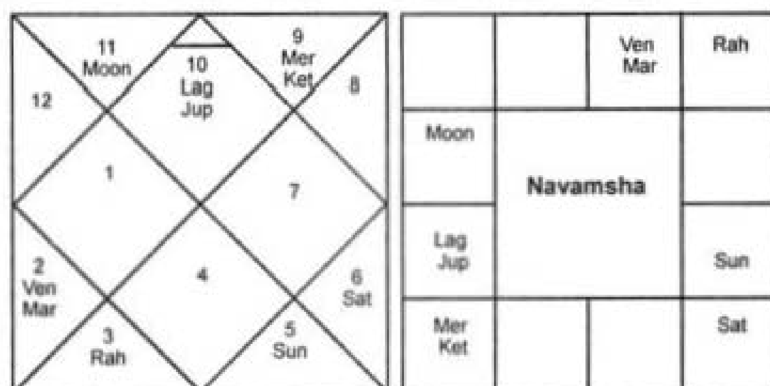
1. The lagna lord Mercury is with Ketu exactly on the same degrees. The 4th aspect of Mars falls on this.
2. The lagna has two malefics, Saturn and Mars, the 6th and the 8th lord for the purpose of this case study.
3. The sub-period of Mercury is of the lagna lord, which is why trouble to the body which occurred in this period is serious.
4. The Moon of the child is ill-placed, in the 6th house.
5. The only benefic in kendra is Mercury which is so heavily afflicted.

The Dasha Analysis

1. The dasha is of Jupiter who is in the second house and is also the 2nd lord from the Moon but has no affliction either in the birth



Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus(R)	Saturn	Rahu
01°18'	16°22'	16°17'	13°21'	28°30'	12°29'	16°06'	27°54'	28°52'



Dasha Sequence

Rahu period over on January 7, 1987.

Jupiter-Mercury from September 7, 1991 to Dec. 13, 1994.

Jupiter-Mercury sub-sub-peirod

Mercury .... upto January 2, 1992

Ketu .... upto February 19, 1992

Venus .... upto July 6 1992

Sun .... upto August 17, 1992 —*mark this period*

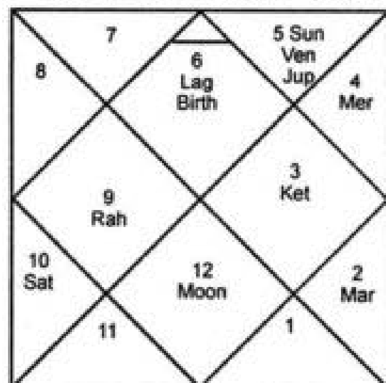
Moon .... upto October 25, 1992 — *mark this period*

Mars .... upto December 12, 1992 — *mark this period*

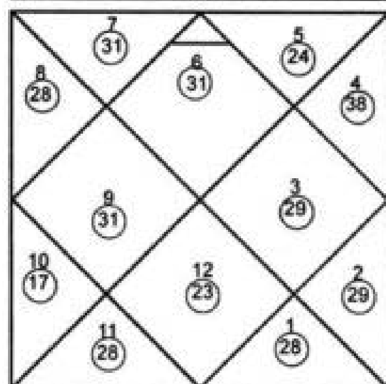
Rahu .... upto April 15, 1993 — *mark this period*

chart or in the Navamsha.

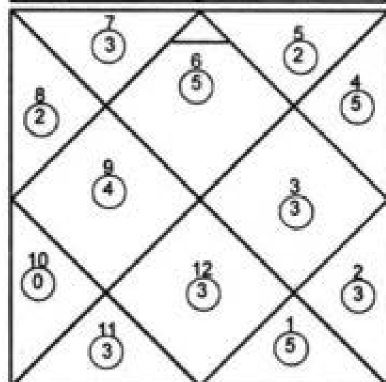
2. The sub-period is of Mercury which is heavily afflicted and is also the 8th lord from the Moon.
3. The sub-sub-periods are successively bad, Sun, the 12th lord is heavily afflicted and the Moon in the 6th house is badly placed.
4. Mars as the 3rd and 8th lord is a malefic for Virgo lagna.



Moon		Mar	Ket
	Illstration Transit Aug 18, 1992		Mer
Sat			Sun Ven Jup
Rah			Lag Birth



23	28	29	29
28	Sarvashtaka		38
17			34
31	28	31	31



3	5	3	3
3	Bhinnashtaka of Mars		5
0			2
4	2	3	5

5. Rahu in the 10th house aspected by two benefics, Mercury and Jupiter offers some hope of recovery in its sub-sub-period.
6. Then will come the sub-sub-period of Jupiter who can offer the best relief because he is aspecting the Moon of the child.

Transits

7. The most significant factor is the beginning of the *sadhe-saati* of the child with the Saturn in the weakest house in Sarvashtaka in which he would remain till March 5, 1993.
8. Equally bad was the transit of Saturn in Capricorn in the Bhinnashtaka of Mars, the 3rd and the 8th lord, where there is no positive point at all.

   Eight points are unfavourable.

Saving Factors

1. It is the night birth of the bright lunar half, *shukla-paksha*. The Moon must, therefore, protect the child like the Goddess Mother as the astrological classics emphasize.
2. The Moon well aspected by Jupiter was another good point.
3. Some astrological classics state that if in a night birth there are malefics in the lagna, they too offer protection.

The most important points is that Jupiter is aspecting the Moon of the child. Prayers must be offered. Jupiter is Lord *Shiva*, Lord *Trayambaka* of the great *Mrityunjaya mantra*.

I made them recite *Mrityunjaya mantra* with me and asked them to do so regularly and assured them that in April 1993 the child would become normal.

After Saturn transited into Aquarius in March 1993, the child started improving and in April 1993 he became normal in the sub-sub-period of Jupiter in the major period of Jupiter and the sub-period of Mercury.

This is the story of the second son of Shri C.V. Avadhani, of the Indian Audit and Accounts Service from which I retired in November 1990.

Chapter – 11

The CRFD Approach to Predictions

What has so for been discussed in the instances of predictions given as case studies is what I described as the CRF approach in 1985 in an article and is dealt with briefly in my book, *Ups and Downs in career*. Here I am explaining it a little more elaborately for future astrologers to understand where we stand in our astrological progress.

Classical

C stands for classical approach to astrology which is the soundest basis for acquiring astrological knowledge. This is what generally all astrologers have to read and remember. The books one must read with translations and use as the core for learning, not merely that fundamentals of Hindu astrology but for sound an higher knowledge, are many. Some of them have generally been the standard classics of all successful astrologers.

Romantic

R stands for romantic or innovative approach which should be done only after assimilating classical principles and using them flexibly according to the background of the time, the country, society, the family and other factors of an individual.

It is the most fruitful area of research. The best known writers who have written many books in English have a barren record in this area. Late Shashadari Iyer was the only person who took up the *Chitra-Paksha-Ayanamsha* and showed how divisional horoscopes could be used. Then came others like me who followed the guidelines given and perhaps, improved upon it as will be evident in this book. The team of younger astrologers working with me are working in this area and bound to produce much better results than what astrologers of previous generation have been able to do. It is in this area that the astrologers with me have produced the very good researches in new areas, including the best statistical and replicable researches. The process having begun, in two decades from now, the future generation

of astrologers will surpass all the overpublicised astrologers who have built up their profile images without adequate intellectual substance or insightful understanding of Hindu-astrology.

Formula

F stands for formula which are some sensitive points arrived at after adding or subtracting the longitudes of some planets and examining transits and dashas to predict an event finally.

Dasha

D stands for the dasha systems. Both Parashara and Jaimini give minimum forty dasha each. Most astrologers use of only the Vimshottari dasha. Such is their poverty of astrological knowledge.

We have come out with our researches supported with many illustration to show how other dashas could be used for predictions. They are:

Jaimini Chara Dasha: How this dasha could be used to predict events has been shown by me in my book *Predicting Through Jaimini Chara Dasha. With the request to astrologers to treat me not as a final authority but as a pioneer who has shown a method of showing how it could be used.*

Kal Chakra Dasha: Similarly I showed in five published papers of mine how Kal Chakra Dasha calculated as shown in Brihat Prashara Hora Shastra on the basis of the quarter of a nakshatra gives result very spectacularly.

But this dasha is very difficult as the degree of the Moon must be calculated accurately up to seconds on the basis of accurate birth time.

Yogini Dasha: Parashara has recommended the use of Yogini Dasha which has been in use in many parts of India. The excellent book *"Predict effectively through Yogini Dasha"* by V.P. Goel is now available.

This process of bold researches having started now, there is a lot of hope that in the next decades many of the dogmas spread in the name of astrology by earlier writers without explaining and testing them will be thrown out.

Comments

1. The chart given here will show that though translation of some out of the many astrological classics are now available, not one of them, except P.S. Sastry's book on Jaimini Sutra has so many examples. The great credit to Sastry that must be given is that he

shows how results are to be seen through the application of the sutras. We have only one commentary and other are mere translations. Some of them are very misleading.

2. In the Romantic Area, the new researches have been done by me or my friends working with me. It is the most challenging and the most exciting field.
3. Formula should be used least as they can impair fine judgement of a horoscope which must be done at three stages: CBI, then TASK, and finally, IPC.
4. All successful astrologers use more than one dasha though in their writing they show the use of only the Vimshottari dasha. In my articles and in the book, *Advanced Techniques of Astrological Predictions*, edited by me, it has been shown how the composite techniques, combining the Vimshottari and Chara dasha gives dependably accurate results. Now Yogini Dasha can be used. Using three dashas, then transits on the Ashtakavarga, will be most scientific.
5. The use of annual horoscopes, as shown by Dr. K.S. Charak in his *Varshaphal*, and also his *Medical Astrology* will be most useful for predictions in our day to day affairs.
6. There was no good book on Professions till Col. Gour broke a fresh ground with his book on it.
7. My books contain everywhere both the classical and romantic astrology I have talked of. The new generation of astrologers are now using classical principles with open mind. There is so much hope now for the future of astrology.

Chapter – 12

An Example of Interpretation

Here is an example of predictions given in advance. Read them. Try to find out the reasons yourself after preparing different divisional horoscopes and the full dasha periods.

Though in the readings I have used other techniques as well, the discussion here will be confined to the Vimshottari dasha only because a majority of astrologers use and understand it.

Illustration- 12

Readings

She got the horoscope of hers made on a programme in her own

9 Ket
8 Lag
7
10 Mar
6
11
5 Jup(R()
12 Mer Moon Sun
2
4
1 Ven
3 Sat Rah

Mer Moon Sun	Ven		Sat Rah
	Illustration- 12 Female Identity not disclosed		
Mar			Jup(R)
Ket	Lag		

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus(R)	Saturn	Rahu
25°56'	00°15'	02°11'	28°28'	12°40'	29°23'	08°09'	10°49'	22°54'

***Dasha** (Balance of Jupiter 1y 4m 16d)*

Jupiter .... upto July 29, 1946
Saturn .... upto July 29, 1965
Mercury .... upto July 29, 1982
Ketu .... upto July 29, 1989
Ven .... upto July 29, 2009

country, which is one of the countries of the west. During her Indian tour she came to me and I gave in advance the following readings. Her remarks are given below each of the reading.

1. Must have married and divorced. She could have two children, a son and a daughter.

..........*Ticked but put the daughter first and the son later.*

2. Brothers and sisters can be three with at least two surviving .

Total three children, including me. Brothers Y. Y. (younger, youngest).

3. The subjects she may have studied could be: language, literature, political science, and at an early age, fine arts like music, dancing and most likely, painting.

..........*Little piano, ballet, art class. Some of each but not in depth.*

Note: *She ticked only language, literature, music, dancing and painting.*

4. She would be entitled to inherit some property which her father owns.

..........*A house possible stocks.*

5. She is very well-educated, with high academic qualifications, unlike many Americans who do not reach the postgraduate level in their education.

..........*She ticked it.*

Some Events

1. The first ten to twelve years of her life show that her father must have been in an important position at the time of her birth but by 1947 there could have been a change in his career.

..........*Yes, Left navy for family jewellery business.*

2. 1947-48 her schooling should have started.

..........*1950, kindergarten.*

3. 1951-52 her father could have gone to a far off place.

..........*No. Could have gone on two weeks vacation to Canda-may be later.*

4. 1952-53 She does well in her studies, changes her course of studies, adding a language to her curriculum.

..........*No, No, 2nd , 3rd grade I was smart, but didn't do what they wanted.*

5. 1955-56 is a significant year for her as it is the beginning of a new life as a teenager with its attractions.

..........*Ticked it. 10-11 years, 5th grade, transition between living in the city and suburbs.*

6. 1957 onwards for the next six or seven years trends were: *1959*

some family property may have been made.

..........*Don't think so.*

7. She herself may have been important in some way in her educational institution.

..........*No.*

8. 1959-61 is a period for love affairs.

..........*8th grade sophomore in high school. Several "crushes," no love affairs.*

9. 1963 onwards:

   1963 there is a change in studies with literature, and fine arts, which can be even music becoming more important than other subjects.

..........*Yes, Yes.*

10. 1967-68 the love affairs that takes place now, could lead to legal, sacramental marriage.

..........*Yes.*

11. 1971-72 a child is born- but there could be a mishap or some difficulty in delivery. There would be less difficulty if it is a daughter.

..........*First she wrote no against 1971-72 then wrote miscarriage. 1973 daughter "K" is born.*

12. Then between 1977-78 there could be another child.

..........*1976 "J" was born.*

13. Both children would be good looking, handsome and healthy.

..........*Healthy children. But "K" is not healthy now.*

14. 1973-74 proves a good year for her husband. But some growing differences too may have begun to surface.

..........*She ticked it.*

15. In 1975-76 or again in 1982-83 her marriage could reach a crisis point. In 1984 there could be a divorce.

..........*Ticked 1975-76, Wrote, "Possibly" against 1982-83 and not yet' against 1984.*

16. Between 1977 and 1982 life takes a spiritual turn with a guru form a foreign country. From 1975, a period of visits to foreign country begins. There is work with foreigners or in a foreign country or work associated *with guru's mission.*

..........*Ticked 1977. Wrote, "1979 came to the institute, came close as early as 1975."*

..........*She struck off 1975 and wrote, "after"*

..........*Then wrote "1983 1st trip to India."*

17. In 1988-89 she may have met someone whom she chose for

companionship or living together.

But in 1991-92 that companionship could end and since then there could be vacuum in her life.

.... *1988 My husband left.*

.... *1989 fell in love.*

...........*He lived with me Sept. early Jan. 1990 I asked him to leave he was emotionally abusive.*

...........*Divorce came in April 1990.*

...........*Against "vacuum" she wrote "Yes except for brief, intense karmic affairs."*

Her Work

She should have considerable talent for writing, editing, producing books or journals.

...........*Worked for a Text Book editor 1968-69.*

1. Her attention from 1988-89 onwards may have been more towards some journalistic-spiritual work.

...........*Only a personal journal.*

...........*Against spiritual work, she wrote, "Yes".*

2. 1992-93 one of her children could have taken to studies well and could have shown, like her, interest in literature and arts.

...........*Both children do well in school.*

3. In 1993 her whole concentration is on a new companionship with a person placed in good position, could be in the army or police or an executive with a technical background. Her first husband may have been from a technical as well.

...........*She put three ticks against the new companion.*

...........*She stuck off "army, police."*

4. From 1987 onward her children have been winning honours and she getting some money from stocks and shares.

.... *"Same honours" she wrote against children.*

.... *"Only a little" she wrote against money.*

5. 1994-95 both her sister and brother will begin their romantic career.

...........*She wrote, "K currently lives with her boy-friend."*

Some other things I wrote are not being reproduced here.

Have a Close Look

1. There is nothing unusual in telling a western woman that she may have been married and divorced. Yet most of them may not marry but only live together. Here because of Jupiter's aspects a

sacramental or legal marriage becomes apparent.

2. Jupiter in the 10th house aspects Venus, the 7th lord.
3. But the 7th lord in the 6th house leads to divorce if there is some other malefic influence also. Here Mars the 6th lord aspects the 7th lord in the 6th house.
4. The Mercury-Venus period would give her marriage in the period 1967-70.
5. The sub-period of the Sun, and the Moon in the major period of Mercury would give her children as they are connected with her 5th house.
6. These children would do well because there is a very good exchange between the 5th and the 10th lords.

To confirms it see the Saptamsha.

At the time of her birth, had the dasha of Jupiter which was over soon and then began the major period of Saturn which in the birth horoscope is in the 12th house from the 9th house, because of which such change in the career of her father becomes easy to see.

7. Jupiter, is her 5th lord and the Sun, Moon and Mercury are in the 5th house. In the Navamsha, Jupiter and Venus are influencing the 5th house.
   Notice that both in the birth horoscope and in the Navamsha, Jupiter influences the 7th house or the 7th lord.
   In both the 7th lord goes into the 6th house.
   In this way make:

a. First an inter-horoscopic analysis by examining the birth horoscope.
b. Then make an inter-horoscopic analysis by seeing the divisional charts.
c. To confirm your readings use some other dasha also.

Chapter – 13

Reason Out Yourself

While this book was reaching the last stages came an American lady on March 9, 1995 at my Delhi residence. I gave her the readings given below and asked her to put her remarks. How this has been done is not being explained. Treat it was a puzzle and work it out yourself.

Illustration 13

I have not seen her (February 28, 1995) but her horoscope as cast on an American computer programme has been given to me for readings, which I am recording in writing here.

See should read it and put her remarks:

a. Have the birth details been noted correctly?

b. She should put her remarks against each of the readings given below.

1. She is a very prosperous person, with her own money and property and should be associated with three houses, some she got built or purchased, one, which she could have inherited, unless she decided not to claim it.

..........*Four houses.*

2. She is the first born child of her parents or the last born. Or the eldest or the youngest daughter among many siblings.

..........*Oldest.*

3. Her father should have had some connection with army possibly navy.

..........*Army.*

Later, he must have grown prosperous through business, investments and even stocks and shares.

..........*Property investments.*

4. Within the first eight years of her birth, her father may have been away from her, or gone frequently to a distant place and was not very happy.

.........:*Parents divorced when 8 years old.*

5. During the same period, her mother also does not appear to be in good health or she had some other worries of a serious nature.

..........*Alchoholic.*

6. In the next few years, from the age of eight to, say, eighteen or twenty years, her life could have been as shown below:

a. In 1956-57 there is a change or a movement to another place.

..........*San Diego.*

b. 1958-59 is relatively better with some interest in studies of artistic subjects.

..........*Very hard time.*

c. 1960-61 good studies and learning some language.
The predominant trend of studies between 1956 and 1968 is technical or semi-technical, one of the subjects of interest could be psychology and the other marketing or sales.

..........*French, Latin, Psychology.*

d. 1961-62 change and relatively bad performance in studies.

..........*Yes.*

e. 1962-63 someone in the family, possibly becomes an important figure, there is sale or purchase of house, and she could be ill or may have met with an accident.

..........*Brother born. Mother broke her leg.*

..........*Brother died. The house was also burnt down.*

..........*Parents sold a house and bought.*

f. Between 1965-1969 there are many changes in studies and marriage like situations.

..........*Mother divorced and moved from home.*

7. The subject of study interesting her can be relating to treatment, medicine, psychiatry and philosophy and religion.

..........*She ticked psychiarty and philosophy.*

8. Between 1968-1979 marriage and motherhood, with children born to her, miscarriage, perhaps are indicated.

..........*First marriage: 1971, second marriage: 1975, third marriage 1980. Son in 1980.*

9. But it is a period of sickness, disputes and separation also.

..........*Separation from parents. Divorce finalized in 1979.*

10. After 1979 some developments in her marriage, some tension could also be there.

..........*Separation with the second husband and pregnancy.*

11. But this period, from 1979 to 1989 should prove very good for her own studies if she got interested in any. At any rate it is good for her children's rise.
Religious interest Yoga 1988 teacher of yoga 1982-88.

12. From 1989 till now some sickness of her own, some family tragedies, an accident while in a journey is what she will have to

be careful about.

..........*Mom died. Had knee surgery.*

13. Through there is increase income, there is some difference of opinion or change resulting from unavoidable circumstances in her work.

..........*Tension in marriage.*

14. A child may have got a house of has own but there could be some unpleasant development in marriage.

..........*See told me that the children are small. Some deposits in their names was all that they had done.*

15. In 1995 she should have came into some important position and gained money, even she bought stocks and shares.

..........*Studio and instructor in yoga.*

16. This period seems to be good for the earnings of a child of hers.

..........*Put money in children's name Would be good investment.*

Her remarks on the readings were:

This readings in terms of timing of events is very correct.

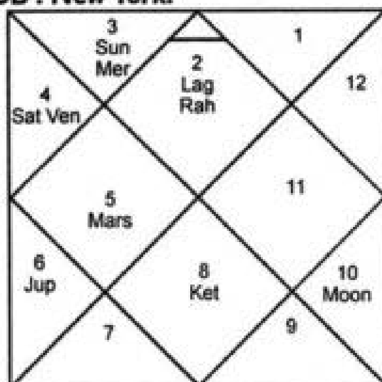
Guidance for Future

After verifying your horoscope the guidance for future is now being given.

1. There is some tension in your marriage. The marriage can be saved.
2. After 1997 you will plan something different than what you are doing now. It may be an alteration in your studio, expansion and you may yourself be learning something more to improve you skills.
3. Generally a good period will have then started for your children.
4. If you keep your mental tension under control your health will be all right.
5. You have fairly long life.
6. Be careful in investing in new business ventures. There can be sudden losses after 1997 if you are not careful.
   But generally it will be a period of increasing prosperity.
7. Spiritually, the period of next six years will be one of detachment born of life's experiences.
8. Then from 2002 onwards your spiritual life will be very good.
9. From the end of 1995 the thoughts of changing your present place of residence will cross you mind.
10. In the middle of 1996 you may want to live in a secluded and hilly place.

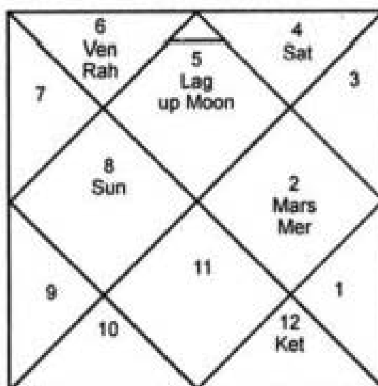
EXAMPLE ONE

M/S L From New York DOB : June 19, 1946, TOB : 4-49 am. POB : New York.



		Lag Rah	Sun Mer
	Example - 1 Rasi 19 June 1946		Sat Ven
Moon	4:49 00 am (GMT-4) New York		Mars
	Ket		Jup

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
	GK	AK	PK	BK	AmK	MK	DK	
24° 28'	04° 22'	25° 50'	06° 19'	24° 11'	24° 22'	08° 16'	01° 15'	27° 38'



Ket		Mars Mer	
	Navamsha		Sat
			Lag Jup Moon
	Sun		Ven Rah

Mahadasa Summary

Mars	February 26, 1945
Rahu	February 27, 1952
Jupiter	February 26, 1970
Saturn	February 27, 1986
Mercury	February 27,2005
Ketu	February 27, 2022
Venus	February 27, 2929
Sun	February 27, 2049
Moon	February 27, 2055

Current Mahadasa

Sa-Sa	February 27, 1986
Sa-Me	March 01, 1989
Sa-Ket	November 09, 1991
Sa-Ve	December 18, 1992
Sa-Su	February 18, 1996
Sa-Mo	January 30, 1997
Sa-Ma	August 31, 1998
Sa-Ra	October 10, 1999
Sa-Ju	August 16, 2002

Reading given on December 25, 1995

She is not certain about the time of her birth. It could be around 5 AM is all that she told me on phone. After casting her horoscope and checking some facts, the time adopted here is 4-49. It would be useful if she checked the following for further verification of her birth time which I presume I have got accurately on the basis of some questions I had asked her. The information she passed on to me was a rich father in business and a brother younger who is enjoying the wealth inherited.

The question I asked her and her answers were, as following:

1. Three siblings.

..........*She said yes.*

2. Had done some artistic technical studies?

..........*She said that she was a designer.*

3. She herself had inherited some property.

..........*Her answer was that she had.*

4. She had married and divorced.

..........*Her answer was that her husband died. (On that basis the horoscope I have now with me appears to be correct.)*

5. Sister elder was married and the marriage was stable.

..........*She confirmed. Points number 2, 4 and 5 support the horoscope I am using.*

Please answer the following (for further verification)

1. From 1946 to the first nine years of years life you learnt some music or painting.

..........*I am sure I learnt it in school.*

2. In 1947-48 when you were a baby, was there any movement from one place to another or a foreign trip?

..........*No.*

3. In 1950-51 education started formally.

..........*Yes.*

4. During the same period your father may have either toured or moved to another place.

..........*Yes, travelled a lot all over the world.*

5. 1952-53 was a year of big change to another place.

..........*Became rich, the family moved to a better area.*

6. 1951 was year of either had health or some bereavement in the family.

..........*Do not remember.*

7. 1953 was good academically and there could be some change.

...........*Smart, always next to the teacher.*

8. From 1955 the biggest changes begin to happen with your father becoming a very prosperous person in the next ten or eleven years.

...........*Yes, he became rich, was also in designing, fashion jewellery.*

9. From 1964 a technical and artistic education either began or was nearing completion.

...........*No. Just travelling. Started about in 1968 though interested in this line since 1964.*

10. 1964 or 1970-71 could be dates of marriage or relationships.

...........*Married in Feb. 1968.*

11. By 1974 a child could have been born.

...........*Daughter was born 29/30 September 1968.*

12. 1975-76 could prove bad for your spouse.

...........*Husband died in 1972.*

13. In any case it appears that from 1976 to 1982 your married life became difficult either because of the sickness of your husband or an accident.

...........*Fell off the top of a building.*

14. 1978 and 1981 could be critical years for your husband.

...........*Already answered.*

15. 1982 the work suffered or you decided to change it?

...........*Was in India working in 1980. So changed. Late 1970's started thinking about India.*

16. 1984 and 1986 are significant for marriage-like situations.

...........*Almost married a Venezuelan diplomat but decided not to.*

17. 1984 and 1986 show foreign connections.

...........*Travelled all over the world.*

18. 1987-89 period could be periods of distinction, good earnings and foreign contacts more.

19. Since then you have inherited some money/cash/property *etc.* and you have been doing very well professionally.

...........*1987 strong collection from India and increased my market price as a designer.*

20. At the end of 1991 or early 1992 your professional status or importance seems to have got enhanced.

...........*Yes, very, very much so. Definitely a much higher level.*

21. From 1993 many foreign trips of short duration may have been undertaken.

...........*Short duration. That is correct.*

22. 1994-95 an abrupt or sudden change either in the job or the

nature of job may have taken place.

..........*Walked out in 1994 May and came back in November 1994.*

23. 1991 and right now there are some relationship problems.

..........*Not any significant except with daughter.*

24. Chances exist of getting some compensation money after the death of the husband.

..........*No.*

Psychological Tendencies

The psychological tendencies visible in the horoscope.

a. Over-sensitive and are capable of feeling hurt easily.

..........*Absolutely.*

b. Talented with an ability to write well or be very creative in your field of work.

..........*Yes, do press releases. I do them quite well.*

c. Like to invest well and get supplementary income (other than from the profession) from bank investment or rental income *etc.*

..........*Just got interested. My house is my first investment (1994).*

d. Very artistic in your technical work good craftsmanship but very hard taskmaster.

..........*Absolutely correct.*

e. Your are a good administrator, a hard bargainor and assertive.

..........*Correct. I definitely have become that.*

f. Attractions to persons with different ethnic and religious background seems to be a common feature of your life.

..........*Absolutely. Not attracted to American whatsoever.*

Comments on the *Reading*

It is very accurate. Very close in the dates to what has gone on in my life. Particularly in 1994-95. That was a big thing.

Example - 2

Reading given on December 18, 1995.

Your horoscope is recorded at page 45 of note-book "Utah/Delhi Notebook". Please remember this reference for future reference.

The horoscope I have has Dhanu, lagna 7 degrees and 24 minutes and the Moon in Vrischika at 5 degrees and 48 minutes.

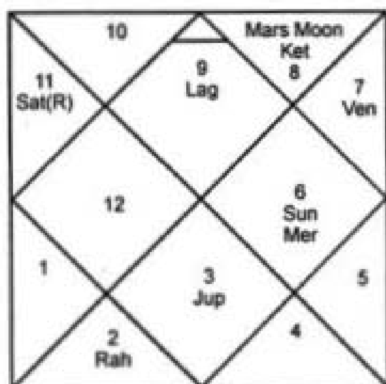
Please comment on the following:

1. Right at the time of your birth your parents, particularly father did some land deals, had a factory and gained monetarily. This trend

continued from 1965 to 1977.

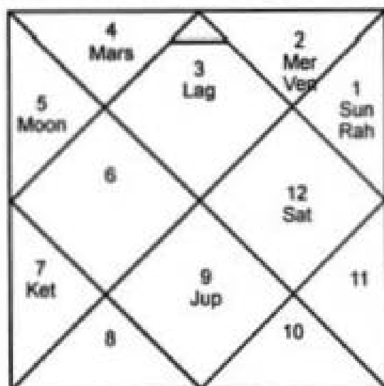
............*Needs to be verified.*

2. In 1969-70 was a sibling younger to you born? Or were you hurt



		Rah	Jup
Sat(R)	**Example - 2** Rasi 29 Sep 1965 12:40 am 18N32' 73E52		
Lag	Mars Moon Ket	Ven	Sun Mer

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
	MK	GK	DK	BK	PK	AK	AmK	
07° 24'	12° 33'	05° 48'	03° 08'	13° 55'	07° 16'	24° 41'	18° 46'	12° 58'



Sat	Sun Rah	Mer Ven	Lag
	Navamsha		Mars
			Moon
Jup		Ket	

Mahadasa Summary

Sat	Mars 23, 1962
Mer	Mars 23, 1981
Ket	Mars 23, 1998
Ven	Mars 23, 2005
Sun	Mars 23, 2025
Moon	Mars 23, 2031
Mars	Mars 23, 2041
Rah	Mars 23, 2048
Jup	Mars 23, 2066

Current Mahadasa

Mer-Mer	Mars 23, 1981
Mer-Ket	Aug 20, 1983
Mer-Ven	Aug 16, 1984
Mer-Sun	Jun 17, 1987
Mer-Moon	Apr 22, 1988
Mer-Mar	Sep 22, 1988
Mer-Rah	Sep 19, 1990
Mer-Jup	Apr 7, 1993
Mer-Sat	Jul 14, 1995

or injured while playing or moving?

...........*No.*

3. In 1970-71 did you go on any trip to a far off place, including a foreign country?

...........*No. Do not remember.*

4. In 1971-72 was there any inheritance or acquisition of more property or factory to your father?

...........*Yes.*

5. In 1974-75 was there any physical, mental or emotional problem which troubled you and was there a sharp change in the work of your father?

...........*Yes.*

6. In 1976-77 should have good years for study but still there are upsets in education. Is it correct?

...........*Yes.*

7. In the period 1977 to 1981 there was some interest in fine-arts and you had to learn some language after than your mother tongue also. Is it correct?

...........*Yes. Learnt musical instruments and painting.*

8. From 1981 your education begings to take a distinct technical turn, learning towards engineering and managment. There were some land, factory and monetary problems in the family? Is it correct?

...........*Yes. Engineering.*

9. 1982-83 the technical education, with a base in mathematics leading to electrical or electronic engineering may have taken shape.

...........*Yes.*

10. In 1984-85 your father's career took a favourable turn and he also built some property, house or factory.

...........*No. Corrected himself and said yes.*

11. 1985-86 should have been a period of some educational achievement.

...........*Yes. Added tried to go to USA.*

12. 1985-86 there could have been a major change and education in a far off place interested you. This education should have been purely technical.

...........*Yes.*

13. In 1986-87 there is a major change.

...........*Yes.*

14. In 1989-90 onwards talk of marriage and our own attraction for someone could lead you on into marriage in further years.

.... *Yes.*

15. In 1990-91 your marriage may have taken place or finalised.

.... *Yes. May 30, 1990 was the date given.*

16. Roundabout this period, after 1990, there must have been a serious problem with a younger sibling, perhaps a sister.

.... *No.*

17. In 1992-93 there could have been some further training. How was your father's health during this period and what was the serious struggle during this period, say from 1991-1993?

.... *Yes.*

18. In 1993 did you yourself take a major decision about land or factories.

.... *Yes.*

19. In 1994-95 there could have been a change of residence or factory and even your work changed or involved some touring.

.... *Yes. Added that they shifted to Bombay.*

20. In 1995 when you have come to me there is a struggle in your own work, and you have no clear direction about your goals. Is it correct?

.... *Yes.*

21. But your father's stars have been in ascendant since 1990.

.... *Added yes he was rising.*

22. Have you decided to another palce or even go abroad, with lot of tension in your mind these days?

.... *Yes.*

23. Your technical work, some manufacturing etc. or going to take a good and fine shape but after some initial struggle.

....

24. In 1998 there will be a real turn of tide in your favour. Till then there can be some confusion.

.... *Looking forward towards.*

25. If you worship Goddess. Mother you will benefit immensely.

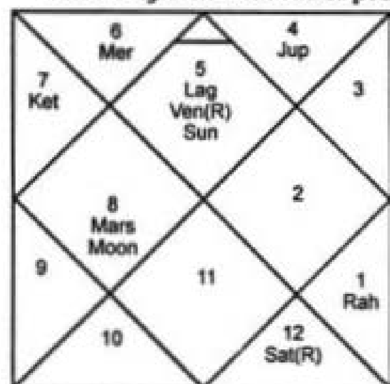
.... *Yes.*

Example - 3

Reading given on December 18, 1995.

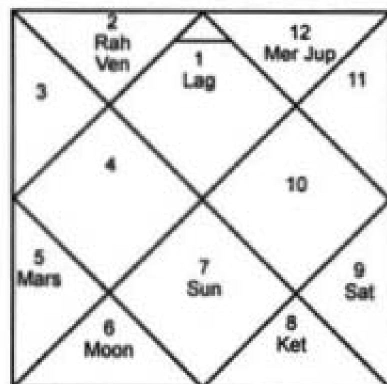
Your horoscope can undergo a change if the birth time is earlier then 5 AM. As it is the time given to me may not be accurate. Yet please comment on the following.

1. Has your father been associated with the government and with education or law etc.?
   Is he very rich with lot of property?



Sat(R)	Rah		
	Example - 3 Rasi 10 Sep 1967 5:00 am New York		Jup
			Lag Ven(R) Sun
	Mars Moon	Ket	Mer

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus(R)	Saturn(R)	Rahu
	AmK	MK	GK	PK	AK	GK	BK	
02°30'	23°11'	08°16'	06°32'	07°04'	29°05'	06°23'	17°19'	05°13'



Mer Jup	Lag	Rah Ven	
	Navamsha		
			Mars
Sat	Ket	Sun	Moon

Mahadasa Summary

Sat	Aug 27, 1960
Mer	Aug 27,1979
Ket	Aug 27, 1996
Ven	Aug 28, 2003
Sun	Aug 28, 2023
Moon	Aug 27, 2029
Mars	Aug 28, 2039
Rah	Aug 28, 2046
Jup	Aug 27, 2064

Current Mahadasa

Mer-Mer	Aug 27, 1979
Mer-Ket	Jan 23, 1982
Mer-Ven	Jan 20, 1983
Mer-Sun	Nov 20, 1985
Mer-Moon	Sep 27, 1985
Mer-Mar	Feb 26, 1988
Mer-Rah	Feb 22, 1989
Mer-Jup	Sep 12, 1991
Mer-Sat	Dec 18, 1993

...........*No. Reasonably rich. Engineering, was a director in a private company was the additional information passed on.*

2. Have you studied in a place other than your birth place and also in a foreign country?

...........*Education in Pune (Birth is in Bombay).*

3. Between your birth till 1975 how and where was your father and was he important and rich already?

...........*After my birth his econimic status improved.*

4. Between 1975 and 1979 were your studies brilliant?

...........*Yes.*

5. Between 1979 and 1983 there could have been a major change, shifting, even a movent to a distant or foreign place. Is it correct?

...........*No.*

6. Between 1983 and 1985 there were again changes, with you learning towards a different type of education, different from what you had planned. It could be technical yet artistic education. Engineering or architecture could have been your preference.

...........*Always wanted to be an engineer. Fifteen years of classical training in classical music. Disciple of Kishori Amonkar. M.A. in music first class first.*

7. From 1985 someone to your family became important. You had your own bank balance and possibly your own car also.

...........*Yes.*

8. In 1988 there could have been talk of your marriage. If postponed, the marriage could have taken palce in 1993-94.

...........*Yes. I got married in 1990.*

9. Right now there is a big move to change, and you are already in a position officially and legally.

...........*I am a partner in my husband's business.*

10. From 1996 there seems to be a big move to change to a different place, enen a foreign country.

Chapter – 14

Which Ayanamsha?

I have produced all my researches through the *Chitrapaksha-ayanamsha* better known as Lahiri's. I have produced in the last two decades more researches than my other astrologer would have done with all the burdens of an officer's life.

My interest now is that the students whom we have prepared for original and fundamental researches should excel all past astrologers.

It is well-known that the earlier astrologers has found time for original and fundamental research. Why? They did not have the scientific aptitude and approach. They over stressed the role of intuition and used no vargas at all.

A question often asked in India and the USA is which *ayanamsha* should be followed. This is crucial now in 1995 when Dr. Raman got his books with his *ayanamsha* prescribed for what was called the New Syllabus of the Indian Council of Astrological Sciences. From this point we have to part company because I use the *Chitrapaksha-Ayanamsha.* In our astrology classes of four hundred and sixty students we have been using this ayanamsha only for nine years. Why was Raman's ayanamsha imposed suddenly in December 1994 may be because this ayanamsha is not used by majority of astrologers. In 1994 a conference of All India Panchanga Makers (almanac makers) was held in which out of forty eight participants thirty nine approved the Chitrapaksha ayanamsha and the only vote was in favour of the Raman ayanamsha. If Dr. Raman felt threatened that with his ayanamsha the sale of books in which he uses his ayanamsha would suffer he should still have desisted from imposing his ayanamsha on keen students of astrology who will produce researches using various vargas in which his ayanamsha never worked at all.

We have never used his ayanamsha and I have found it most unworkable in many ways. In my book, *Planets and Children*, I have taken up Dr. Raman's own horoscope and have proven how I could time the birth of his children through Lahiri's ayanamsha.

Dr. Raman should have supported his own ayanamsha by giving series of varga charts, if he had done that he would have found the very foundation of his ayanamsha getting destroyed. So very time his

Ayanamsha was attacked, he reproduced a weak defence of his ayanamsha by the late Kharegat who proved nothing except giving some mathematical argument. Astrology is a demonstrable and practical science. Kharegat never used any varga to prove his point. Interestingly all those who earlier used Lahiri's ayanamsha will be using Raman's book which he have his ayanamsha for their class room teaching. This change does not trouble them as they may not be interested in any research at all.

Talking Raman's own horoscope seen the differences in degrees between both ayanamsha first:

Illustration 14: Dr. B.V. Raman
August 8, 1912; 7:42:40 p.m. Bangalore

	Lahiri's	Raman's	Remarks
Ascendant (Aquarius)	10° 29'	11° 57'	01° 28' more
Sun (Cancer)	22° 59'	24° 27'	01° 28' more
Moon (Taurus)	23° 40'	25° 08'	01° 28' more

In this way all the differences will be one degree and 28 minutes.

To Dr. Raman this makes no difference because:

a. He does not use of any of the vargas.
b. Even the navamsha he has given books are never discussed.
c. In this over sixty years astrological career he has not even once demonstrated the use of vargas.
d. The credit that has to be given to Dr. Raman is that he has popularized astrology.

Here is the horoscope of Dr. Raman according to both ayanamsha.

He was married in Rahu-Ketu on October 30, 1930 according to Lahiri's Ayanamsha.

It was Rahu-Venus according to Raman's.

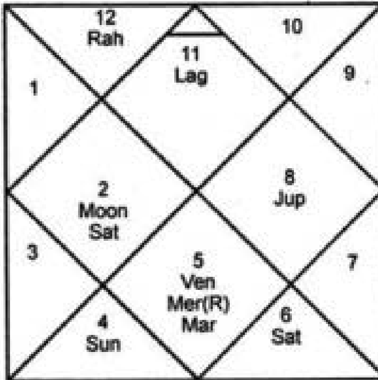
See the Navamsha and decide it yourself.

His mother died in Mars-Jupiter according to Lahiri's ayanamsha which is correct in two ways. Jupiter is the 7th lord of the Dwadshamsha and both Mars and Jupiter are in the 3rd from the Moon of the Dwadshamsha.

It would be Mars-Saturn according to Raman's. It is totally confusing.

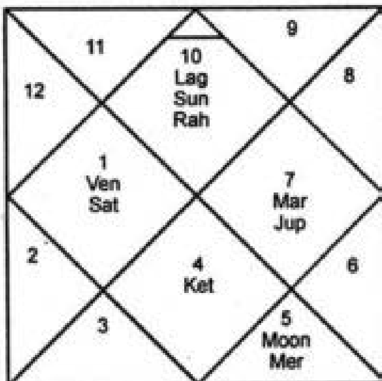
His father died in 1943 when according to Lahiri's it was Jupiter-Mercury period. Here Jupiter is the 7th lord of the Dwadshamsha, (see Jupiter's role in the case of mothers death) and Mercury is in the 8th house).

According to Raman's ayanamsha it was also Jupiter-Mercury but

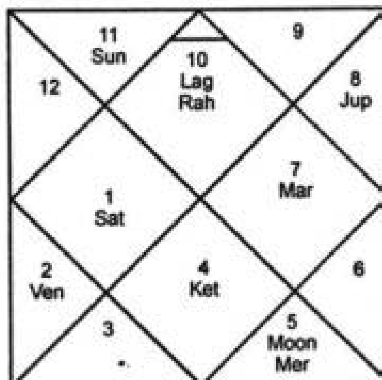


Rah		Moon Sat	
Lag	**Illustration- 14 Birth-Chart Aug. 8, 1912 7:42:20 p.m. IST Bangalore**		Sun
			Ven Mer(R) Mar
	Jup		Ket

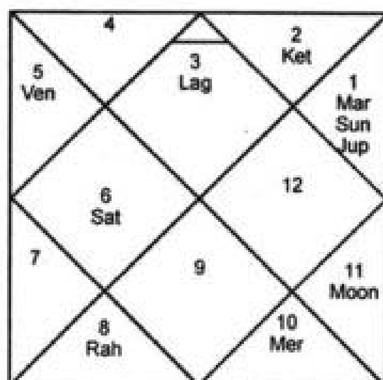
Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
AccordingtoLahiri								
10°29'	22°59'	23°40'	21°22'	13°57'	12°58'	02°15'	10°10'	21°39'
AccordingtoRaman								
11°57'	24°57'	25°08'	22°49'	15°24'	14°25'	03°42'	11°38'	23°06'



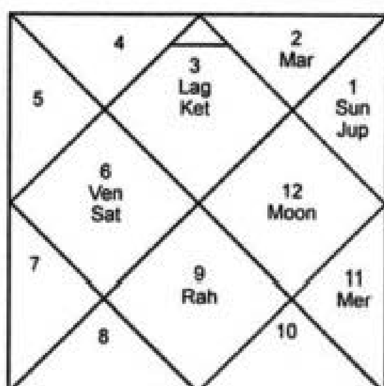
	Ven Sat		
	Navamsha ***Lahiri Aynamsha***		Ket
Lag Sun Rah			Moon Mer
		Mar Jup	



	Sat	Ven	
Sun	**Navamsha** ***Raman Aynamsha***		Ket
Lag Rah			Moon Mer
	Jup	Mar	



	Mar Sun Jup	Ket	Lag
Moon	**Dwadashamsha** ***Lahiri Aynamsha***		
Mer			Ven
	Rah		Sat



Moon	Sun Jup	Mar	Lag Ket
Mer	**Dwadashamsha** ***Raman Aynamsha***		
Rah			Ven Sat

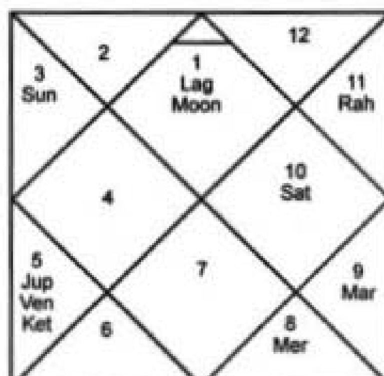
here Mercury goes into the 9th house and has no affliction.

Year after year astrologers have written about the death of Dr. Raman's illustrious son, Suryaprakash. Anyone, who seeks the reason for it, including Dr. Raman, should make the use of vargas more methodically.

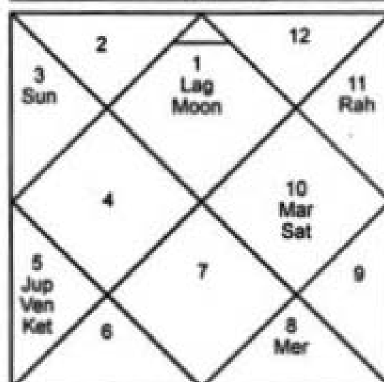
According to Lahiri's ayanamsha, the Sun, the 5th lord aspected by Mars led to the sudden death of his son, Surya Prakash, on September 2, 1963. It was Saturn-Sun period. Here the position of the Sun in the 3rd house aspected by Mars, the 8th lord is a crystal clear explanation.

According to Dr. Raman's ayanamsha, the death occurred in Saturn-Moon. Here the Moon aspected by Jupiter should not and cannot be the cause of the death of his son.

Dr. Raman who has produced no research on any vargas, should have applied Lahiri's ayanamsha and seen how by sticking to his own ayanamsha, he has obstructed higher research in astrology for three decades or more.



	Lag Moon		Sun
Rah	Saptamsha *Lahiri Aynamsha*		
Sat			Jup Ven Ket
Mar	Mer		



	Lag Moon		Sun
Rah	Saptamsha *Raman Aynamsha*		
Mar Sat			Jup Ven Ket
	Mer		

Finding in me and an admirer who has paid him a tribute for giving to men like me a stage for discussing astrology, he found it difficult to accept my total rejection of his ayanamsha at the same time.

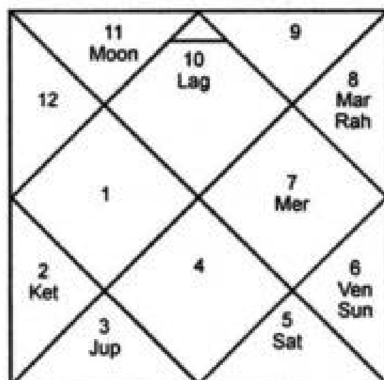
With an open mind I have tried the Raman Ayanamsha and found it most unworkable and the biggest obstacle to higher researches in astrology.

Illustration 15: Mrs. Rajeshwari Raman

Her date of marriage October 30, 1930 falls exactly in the period of Rahu-Moon-Mercury.

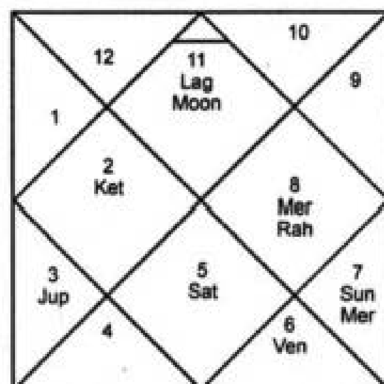
According to Raman's ayanamsha, the marriage is in Jupiter-Saturn.

It can be accepted since Saturn is the 7th house in the birth horoscope.



		Ket	Jup
Moon	**Illustration- 15** Mrs. Rajeshwari Birth-Chart Lahiri Aynamsha Oct. 16, 1918 2:32 p.m. IST 13N09 78E11		
Lag			Sat
	Mar Rah	Mer	Ven Sun

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
29°14'	29°27'	09°52'	18°01'	00°02'	22°33'	19°42'	02°57'	21°39'



		Ket	Jup
Lag Moon	**Mrs. Rajeshwari** Birth-Chart Raman Aynamsha		
			Sat
	Mar Rah	Sun Mer	Ven

Death of Surya Prakash

Look at the 5th house of the birth horoscope of Mrs. Raman and you know that the tragedy awaiting a son is crystal clear. Ketu in the 5th house afflicted by Saturn and Mars explains it. According to Lahiri's ayanamsha, the death occurred in Saturn-Rahu period.

I tried different ayanamsha sometime or the other and found all of them giving wrong results. Those who are interested in serious research must stick to Lahiri's ayanamsha only. It is possible that in near future there will be correction of some minutes. Yet, to work with an ayanamsha in which the difference is so absurdly large and which is would unfit for higher research is to do permanent damage to astrology.

7 Mer
6 Lag Sun
5
8
4 Ket
9 Mer Moon
3 Ven
12
10 Rah
2
11
1 Jup Sat

	Jup Sat		Ven
	Navamsha		Ket
Rah	***Lahiri*** ***Aynamsha***		
Mar Moon		Mer	Lag Sun

2
1 Lag Moon
12
3 Sun
11 Rah
4
10 Mar Sat
5 Jup Ven Ket
7
9
6
8 Mer

		Jup Sat	
	Navamsha		Ven Ket
Moon Rah	***Raman*** ***Aynamsha***		
Mar		Lag Sun Mer	

Illustration 16: An American Instance

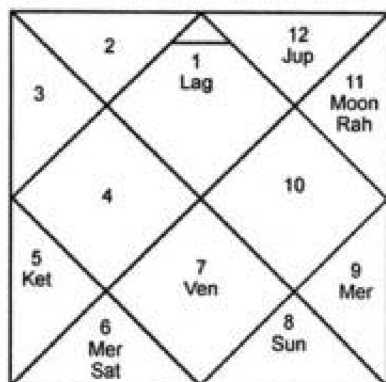
A horoscope I saw in the USA cast according to Lahiri's ayanamsha is given below.

According to Lahiri's ayanamsha, he was passing through the period of Mercury-Mars till July 1994. As is evident, one is the 6th lord and the other is in the 6th house in the birth horoscope. Mars is in the 6th house in both the birth horoscope and the dashamsha.

Was he facing any charge of unethical practice I had asked him.

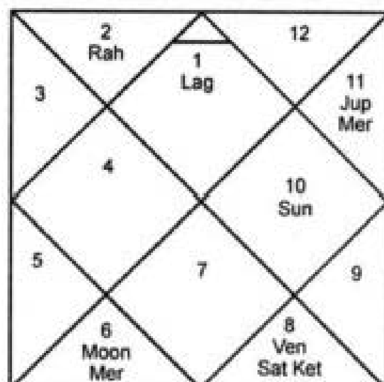
He was dazed and later told his friend Marc Boney at San Diego that I had traced out his problem without his having to tell me about it.

According to Raman's ayanamsha he was having Mercury-Jupiter period. Can you see the confusion that is caused particularly when the dashamsha lagna changes. Dr. Raman should have tried different ayanamsha and done work on varga charts.

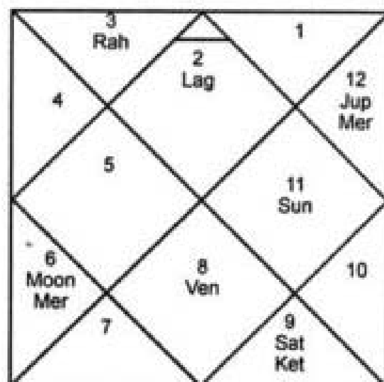


Jup	Lag		
Moon Rah	**Illustration- 16** Birth-Chart Dec. 5, 1951 1:53 p.m. CST Lat- 41N53 Long-87W41		
			Ket
Mer	Sun	Ven	Mar Sat

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
01°40'	19°41'	21°33'	13°22'	08°55'	11°07'	04°21'	19°40'	11°20'



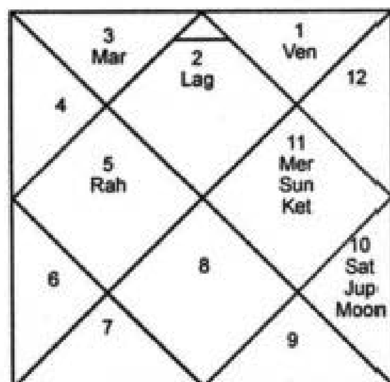
	Lag	Rah	
Jup Mer	**Dashamsha** ***Lahiri Aynamsha***		
Sun			
	Ven Sat Ket		Moon Mar



Jup Mer		Lag	Rah
Sun	**Dashamsha** ***Raman Aynamsha***		
Sat Ket	Ven		Moon Mar

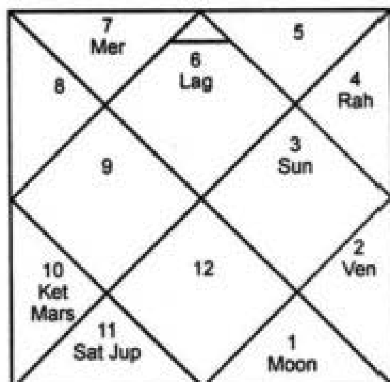
Illustration 17: An Indian Example: Marginal Case

The test of an ayanamsha is when the degrees of the lagna are on the border of a house as though it had entered the other house. It is



	Ven	Lag	Mar
Mer Sun Ket	Illustration- 17 Lahiri Ayanamsha Male March 13, 1961 11:35 a.m. IST Delhi		
Sat Jup Moon			Rah

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
	AK	BK	AmK	DK	MK	PK	GK	
29°59'	29°07'	10°42'	13°03'	02°54'	06°18'	04°40'	04°00'	12°49'



	Moon	Ven	Sun
Sat Jup	Navamsha		Rah
Ket Mars			
		Mer	Lag

Mahadasha Summary

Moon	Aug 31, 1960
Mars	Sep 1, 1970
Rah	Aug 31, 1977
Jup	Sep 1, 1995
Sat	Sep 1, 2011
Mer	Sep 1, 2030
Ket	Sep 1, 1947
Ven	Sep 1, 2054
Sun	Sep 1, 2074

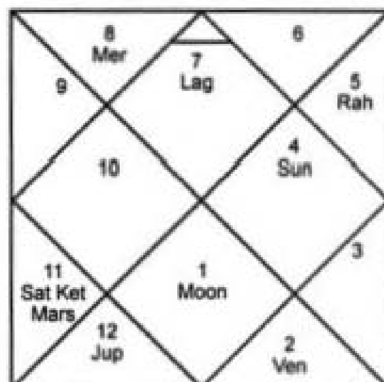
Current Mahadasha

Jup-Jup	Sep 1, 1995
Jup-Sat	Oct 19, 1997
Jup-Mer	May 2, 2000
Jup-Ket	Aug, 2002
Jup-Ven	Jul 14, 2003
Jup-Sun	Mar 14, 2006
Jup-Moon	Jan 1, 2007
Jup-Mars	May 2, 2008
Jup-Rah	Apr 2009



Sun	Ven		Lag Mars
Mer Ket	Raman Aynamsha Male March 13, 1961 11:35 a.m. IST Delhi		
Sat Jup Moon			Rah

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
	GK	AmK	AK	DK	BK	MK	PK	
01°26'	00°34'	12°10'	14°21'	04°21'	07°45'	06°07'	05°27'	14°16'



Jup	Moon	Ven	
Sat Ket Mars	Navamsha		Sun
			Rah
	Mer	Lag	

Mahadasha Summary

Moon	July 30, 1959
Mars	July 30, 1969
Rah	July 30, 1977
Jup	July 30, 1994
Sat	July 30, 2010
Mer	July 30, 2029
Ket	July 31, 2046
Ven	July 30, 2053
Sun	July 30, 2073

Current Mahadasha

Jup-Jup	July 30, 1994
Jup-Sat	Sep 17, 1996
Jup-Mer	Mar 31, 1999
Jup-Ket	July 6, 2001
Jup-Ven	Jun 12, 2002
Jup-Sun	Feb 10, 2005
Jup-Moon	Nov 29, 2005
Jup-Mars	Mar 31, 2007
Jup-Rah	Mar 6, 2008

here that the real test of an ayanamsha comes. An Indian young man who helped me go through the manuscript, since he is such a avid reader of all astrological literature, got from me in writing the

following readings.

Readings: Please Comment

Your birth time, if slightly more than what has been recorded, can change and go into Mithuna Lagna.

Please give your remarks under the following to establish the correctness of your horoscope.

1. When you were born, either you were not very healthy or there was some other family worry.

...........*Not healthy. Dark complexion.*

2. The house you were born in was very good.

...........*Nothing special.*

3. In 1963-64 your father could have changed places or moved to some other place.

...........*Probably changed profession.*

4. In 1967-68 you do well in studies after changing a school perhaps.

...........*I was put in a good school. Studies were normal.*

5. After 1973 and before 1977 there is some income of yours either because there was some investment in you name or you bought some shares.

...........*Can't say.*

6. Between 1977 and 1980 there are some changes, interest in the study of chemistry, some technical subjects, and fine arts which could be music.

...........*No. I took science in high school.*

7. 1984-85 seems to be a crucial year when you move out, perhaps accept a job in the navy or commercial shipping which took you round the world.

.... *1985 end I got a job in shipping. First time went outside India.*

8. 1986-87 there is some love affair, change of place and movement to another country.

.... *1987 August resigned from navy in Los Angeles and entered USA, lived there till 1994 April.*

9. In 1987-88 there could be a marriage like situation other with a girl in journalism, public relations or business. The caste could be the equivalent of a khatri or bania.

...........*There was a possibility. Girl was an engineering student.*

10. From 1992 there have been movement, more changes, vacillations to find an answer to which some spiritual quest began.

...........*Correct.*

11. Your father either had some contacts with the government or served and later did his own business. He should be prosperous and rich, with in excellently furnished house with marble flooring somewhere near a market place.

..........*Correct. Dad was a govt. servant. Now doing own business.*

12. You could be three siblings, with you being in the middle.

..........*Correct.*

13. From July 1994 there have been changes but loss of work and your younger brother too may have suffered some losses. You too lost some money in a journey.

..........*I could brave suffered but not my brother.*

14. You could have got interested in the study of languages in 1972, 1979 and again in 1988-89. Language these days involves the computer language also.

.... *1988-89 could be computer.*

15. Elder sister after marrying against the conventions of the family and in handsome person, could have a son, unless the birth was prevented. Her marriage could have taken place in 1987 or after.

..........*Son was aborted. Now she has a daughter (twins).*

16. The younger may have taken the citizenship of a foreign country, may be interested in a girl outside India and after some unsuccessful jobs, may be doing some business now.

..........*Brother has Canadian residency, working in highly paid job as a computer consultant.*

17. Your younger brother's training could be technical say like that of an engineer.

..........*Correct.*

18. Your spiritual life will be very good but your habit of assailing yourself with self doubt is a tendency you should avoid.

..........*Do feel lack of self confidence and a sense of drifting along without ambition.*

Guidance for Future

1. Your settlement and earning will always have strong links with foreign countries whether you live in India or abroad.
2. Your own earnings will improve now and you will experience a sense of direction.
3. Your sadhana will go on well and your period of spiritual experiences which has now began will sustain you from within.
4. But the pull between the two, earning very well and doing sadhana will get harmonized very well. Do not magnify this

conflict.

5. After March 1995, you well move out of the country.
6. In 1996 middle there will be chances of marrying.
7. In spite of your disinclination to marry, you will marry well have happy married life and have children also.
8. Your younger brother is interested these days in a foreign girl whom he may want to marry.
9. A case of your father which had its origin in 1983, developed into a more serious trouble in 1984-85, will drag on till the end of 1996 or even 1997.
10. Spiritual life is an unfoldment when gyana, vairagya deepen and give a solid support to bhakti. That is the state of true sanyas, are internal condition without external trappings.

(Readings given on March 7, 1995 at my place in Saraswati Kunj, Patparganj, Delhi.)

Note: He went to come Delhi astrologer who charges fabulously and found it difficult. He said that he would have to rectify the horoscope. This is the typical racket of astrologers. First ask on the basis of the horoscope before you, some questions. If the pattern is emerging out, all that will have to be done is to rectify some degrees without changing the lagna.

Cast it according to Raman's ayanamsha. You will have Mithuna lagna with Mars in it, Rahu in the 3rd house, Moon, Jupiter and Saturn in the 8th house, Mercury and Ketu in the 9th house, the Sun in the 10th house and Venus in the 11th house.

The whole reading of his life would go wrong.

Of course, Dr. Raman has the advantage of making up for his technical deficiency through the Dhruva Nadi he has. Late P.S. Iyer told me many times that Dr. Raman could give sound readings with the help of Dhruva Nadi. We can believe that because from 1985 to 1991, the Astrological Magazine insisted that the horoscope of Rajiv Gandhi had Virgo ascendant. Then suddenly in 1991 after finding it in the Dhruva Nadi, the change to Leo was without any apology. Dr. Raman could not figure it out that Rajiv Gandhi's horoscope had to have Leo ascendant. In a letter to the editor in January 1985, I had insisted that it had to be Leo. Again one year before the death of Rajiv, I had made the prediction.

The Crucial Test

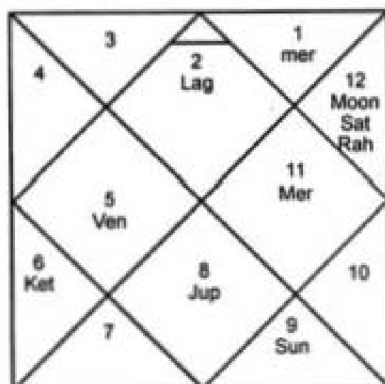
The difficulties of Dr. Raman's astrological career has been the Indian Prime Minister Indira Gandhi about whom, in spite of his having

the correct birth time, he had a string of failures.

He should have reviewed his ayanamsha to find out the causes of his failures.

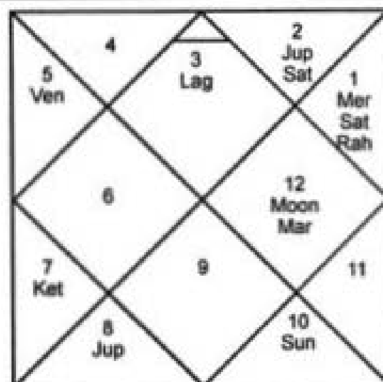
Illustration 18: The Case of Indira Gandhi

1. The 5th lord of the dwadashamsha (D-12) is in the 12th house as a result of which her father had education in a foreign country.
2. The 6th lord, Venus in the 4th house, the 4th lord in the 8th house and afflicted Moon gave to Indira a very sickly mother.
3. In Rahu-Ketu period her father became the prime minister of India. Ketu in the 5th house is in the house ministership.
4. In Jupiter-Venus period, one being the 8th lord in the 7th house of death and the other, the 6th lord of diseases, sickness followed by death of her father was the agony of her life.



Moon Sat Rah	Mer	Lag	
Mar	**Illustration- 18** Dwadashamsha *Lahiri Aynamsha*		
			Ven
Sun	Jup		Ket

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
27°27'	04°08'	05°35'	16°23'	13°14'	15°00'	21°00'	21°47'	09°12'



Moon Mar	Mer Sat Rah	Jup Sat	Lag
Sun	**Dwadashamsha** *Raman Aynamsha*		Ven
	Jup	Ket	

5. The heavily afflicted 11th house with the 3rd lord in the 11th made her father the eldest surviving child of his parents.
6. Jupiter's aspect on the lagna gave to her father the dignified and handsome face he was known for.
   (See my book Astrology, Destiny and the Wheel of Time)
7. Then her father's extra marital dalliances with foreign women are crystal clear.

Raman's Ayanamsha

1. Father's foreign education is not visible.
2. Sick mother is visible.
3. Father's handsome face is not visible. On the other hand, the aspect of Saturn and Mars on the lagna would have made him look ragged.

In my book *The Nehru Dynasty* I have given deep astrological reason based on Lahiri's ayanamsha.

Indira Gandhi had totally ruined the credibility of Raman as a predictor. But he refused to change his ayanamsha. That obstinacy has been the biggest obstacle in his astrological career. He could have produced some researches on vargas and other aspects of astrology to validate his ayanamsha. But he is the pioneer who popularized astrology through English. But a pioneer is neither a genius not a final authority, a position Raman always claims for himself because of the high profile he can build up for himself through his magazine.

Chapter – 12

Summary and Conclusions

Some points which serious astrologers must remember are:

1. First make sure that the birth time given to you is correct.
2. Then get it cast on the basis of Chirtrapaksha ayanamsha only.
3. Make divisional horoscope.
4. Keep the ashtakvarga constantly before your eyes.
5. Do not miss the chance of seeing at least two hundred horoscopes, intensely and internsively.
6. Do not be afraid of committing mistakes.
7. When mistakes occur, as they must re-examine your data and see what went wrong where. Mistakes committed by astrologers are their best gurus.
8. Do not be overwhelmed if you are told that some astrologer is the writer of a book, and so he must be a good astrologers, as they think in the USA and, now also in India.
9. Read the book and see how incisive or logical it is or how misleading.
10. If you go to an astrologer, ask him to tell you something about your past years and the present problem himself. That test is what you must apply always.
11. Lastly, when you want to prepare yourself well before your visitor came to consult you astrologically, examine the points given in the model astrological scrutiny form.

Astrological Model For Research (Shodha)

For any research in the Vimshottari Dasha this model proforma has been devised.

The minimum data a research student must prepare is the following.

1. Note if any planet is in sarpa drekkana, generally the second and the 3rd of Karka and Meena and the 1st and the 2nd of Vrischika, though it is not free from controversy.

Dasha	Year	Month	Day	Remarks If any

Notable Event

The Event	MD	AD	PD
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			
11.			
12.			

MD = Mahadasha or major period, AD = Antardasha or sub-period, PD = Pratyantardasha or sub-sub-period.

2. Note if any planet is in Mrityu-Bharga, which can be less or more than twenty minutes from the fatal degree as no planet will be exactly at that degree, generally.
3. Note the Navamsha condition of each planet.
4. See transits in the Sarvashtaka.
5. See if in my Bhinnashtaka there are blank houses where any planet is transiting.
6. If there is a Sadhe-Saati, examine it carefully and correlate it to the mahadasha and antardasha current then.
7. Examine the impact of the dasha through which a person his passed already and what indelible marks it could have left on his psyche and outlook.

8. Now examine the current dasha periods similarly and draw sound conclusions.
9. View the horoscope prospectively delineating the promises of the future dasha.
10. Last see future transits on the Sarvashtaka and Binnashtaka.

Take as an example the horoscope of Edgar Cayce the great American of this century and do the exercise. The writing of history being what it is, Cayce may not be ranked in the history of the USA as the greatest American of this century but we should have no hesitation in India in accepting him as a great seer and yogi who realized, in spite of his orthodox Christian upbringing and orthodox Christian life, that every trouble in a man's life had its origin in the karmas of past life.

Cayce believed in destiny and the laws of karma. In a book on him, Edigar Cayce on Prophecy, there is a significant remark, "One of Cayce must repeated reference is to that first rule, a law that is eternal: the seed sown must one day be reaped." This is a key to understanding recrimination and karma, which demonstrate the law of case and effect. It applies not only to the present life we are living but to past and future lives. Our present life is the result of those we have lived, it is the cause of our future experiences, for the will be determined by our thoughts and actions now". (p.47)

Cayce had the spiritual power to go into trance and see what that karma was and cured many people of their ailment. In the beginning he was not charging any money but later he had to.

First see the horoscope of Edgar Cayce.

Illustration 18: Edgar Cayce

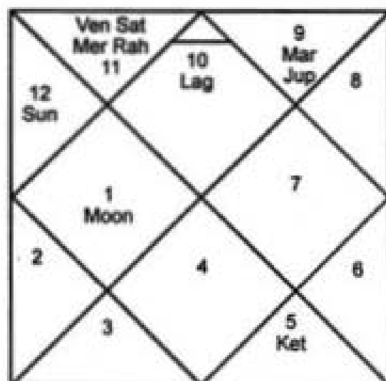
Here Jupiter in the 12^{th} house of moksha is aspecting Ketu in the 8^{th} house of moksha and spiritual and occult powers.

Let me give some other astrological reasons for favouring this horoscope.

1. He was married in the period of Moon-Moon-Sun. The Moon is his 7^{th} lord. In his navamsha, both the Moon and the Sun are in the 7^{th} house.

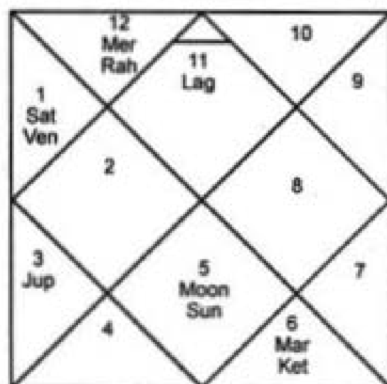
   See the Navamsha.

   He was married on June 17, 1903. It was the Moon mahadasha and Moon antardasha, the 7^{th} lord of the birth horoscope and in the 7^{th} house in the navamsha.
2. His wife fell sick seriously in 1910 when he was running the period of Moon-Ketu. In the navamsha the Moon in the 7^{th} house and Ketu in the 8^{th} house with Mars is a clear explanation for this.



Sun	Moon		
Ven Sat Mer Rah	Illustration- 18 Birth-Chart Edgar Cayce March 18, 1877 3:13 a.m. LMT Hopkinsville Kentucky (USA) 38N13 80W41		
Lag			Ket
Mar Jup			

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
03° 49'	05° 44'	13° 27'	18° 45'	18° 43'	09° 51'	22° 56'	20° 37'	18° 23'



Mer Rah	Sat Ven		Jup
Lag	Navamsha		
			Moon Sun
			Mar Ket

3. His children were born in the major periods of the Moon and Mars, in the major period of the Moon, the lagna lord of the Saptamsha and also in the period of Mars, the 5th lord of the Saptamsha aspecting the 5th house.
4. On March 16, 1907 the first son was born and on February 9, 1918 the 3rd son.

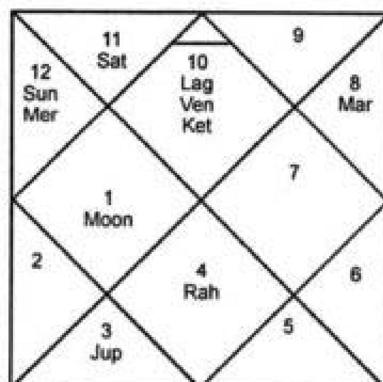
The First Son

1. When the first son was born Saturn was on the 5th lord of Cayce, Venus.
2. Jupiter was aspecting the 5th lord, Venus.
3. Mars was aspecting both the 5th house and the 5th lord, Venus.
4. The Moon had entered Aries and touched the Moon of Cayce or was preparing to do so after having transited over the 5th lord of

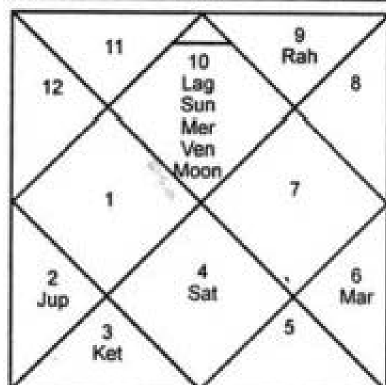
Cayce in the preceding seventy two hours, a research of mine which I have discussed in my book, *Planets and Children.*

The Third Son

1. When the third son was born, Saturn was aspecting the 9th house of Cayce, the alternate house for children.



Sun Mer	Moon		Jup
Sat	The first Son March 16, 1907 Lat- 38N13 Lomg- 80W41		Rah
Lag Ven Ket			
Mar			



		Jup	Ket
	The Third Son		Sat
Lag Sun Mer Ven Moon			
Rah			Mar

2. Jupiter was in the 5th house, also aspecting the 9th house like Saturn.
3. Mars was in the 9th house.
4. The Moon was in the lagna.

My theory of the four-planet connection between the horoscopes of parents and children gets validated here completely.

The Vimshamsha

The 5th or the 9th lords of the birth horoscopes and the vimshamsha, if exalted in either of them or both of them, is a good

promise of spiritual development. In this case, Cayce's 5th lord of both the charts is Venus which is exalted in the Vimshamsha.

He was born in the dasha of Venus when he must have had his divine experiences before reaching the age of nineteen. Some incurable ailment her suffered from got aggravated in the period of the Sun, the 8th lord of the birth horoscope but his spiritual experiences continued.

He was married in the dasha of the Moon and had children in the dashas of the Moon and Mars.

It was sometime in the dasha of Rahu that he was even arrested but after his release, he did not hesitate to continue his practice of curing persons even from a distance. In India we know of many cases of persons bitten by poisonous snakes and cured by persons from a distance.

Swami Poornanandiji of Madhya Pradesh has been curing many persons similarly for many years without any publicity.

The notable Chief Minister of Orissa, Sri R.N. Singh Deo was curing similarly. I wrote in January and February 1986 two articles on his mentioning the name of Sri Lokesh Mishra, the governor of Assam who also cures patients similarly.

Cayce died on January 3, 1945 in the major period of Jupiter and the sub-period of Ketu the dashas of the 12th and the 8th lord.

Illustration 20: Swami Poornanandji

Swami Poornanandji died in the major period of Jupiter in the 12th house and the sub-period of Rahu, it the age of ninety five.

I had met him for a long eight hour satsang with him in 1982 at the house of famous lawyer of India, Sri G. L. Sanghi. His disciple and devotees had absolute faith in his miraculous powers to care. I found him as a great yogi is, telling me and others, if he liked, about ourselves and our future all of which came out correct. He was not required to go into any trance like any great yogis about whom I have written in my book, "*Yogis, Destiny and the Wheel of Time.*"

During the National Emergency of 1975, the then prime minister of India, Indira Gandhi suspected him of doing a *yagna* for one of her political opponents, and he was jailed. Later, when it was found that it was one of the normal plots of the politicians of that era, he was released. He never even cursed her. He said that he had to suffer the result of his own karma and Indira Gandhi and her family of their own. He hinted at the sinister possibilities of their end.

"The Lord who created us would do justice. Men should not even

6
5 Lag Ket
4 Jup(R) Sun
3
7 Sat
8
2
9 Mar Ven
11 Mer Rah
1
10 Sun
12

Mer Rah	**Illustration- 20** Swami Poornanandaji Jan. 30, 1896 7:15:48 p.m. IST 25N28 81E52		Sun Jup(R)
Sun			Lag Ket
Mar Ven .		Sat	

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
08° 33'	17° 49'	20° 35'	13° 07'	03° 33'	10° 55'	08° 29'	26° 04'	11° 19'

Vimshottari Mahadasha

Mercury .... upto January 31, 1908

Ketu .... upto January 31, 1915
Venus .... upto January 31, 1935
Sun .... upto January 31, 1941
Moon .... upto January 31, 1951
Mars .... upto January 31, 1958
Rahu .... upto January 31, 1976
Jupiter .... upto January 31, 1992

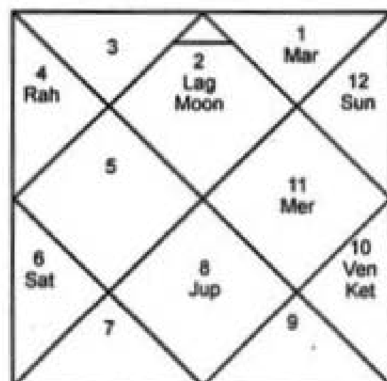
think of vengeance," he said with the equipoise of the great yogi that he was.

If Swami suggested to someone to do an *upaya* many years in advance, unlike Cayce, it was to prevent the onset of misfortune or disease. Those who did it escaped with strokes of misfortune or illnesses.

Two instances I am aware of are:

In the case of new born baby he had said that the sixth year of his life would be difficult and had suggested spiritual remedies. It was not done and the boy died exactly at the age of six.

The other case is a middle aged man who had to be admitted in a hospital in Bombay. The doctors thought that there was no hope of the patient surviving. Swami Poornanandji assured the distressed family that he would do the long distance spiritual treatment. The



Sun	Mar	Lag Moon	
Mer	Navamsha		Rah
Ven Ket			
	Jup		Sat

patient was cured in less than forty eight hours.

See the excellent Vimshamsha of Swamiji Poornanandji.

1. In the birth horoscope, the 5th lord is exalted in the 12th house joining the Moon in the 12th house.
2. In the Vimshamsha, the Moon is exalted which is the 12th lord of the lagna.
3. In the Vimshamsha, there is also the excellent exchange of the 5th and the 10th lord is in the 5th house and Mercury, the 5th lord is in the 10th house.

His supernormal yogic powers were never allowed to be discussed or even documented except when his disciples brought out a book on him with first hand account of persons who benefitted from his yogic injections. This book was given to me at his instance by a disciple of his for reading when I had asked the Swamiji why we should not document all those cases. In the typical Indian tradition of yogis he did not allow this to be done.

Some of his yogic injections given from a long distance were to be experienced to be believed. He would send a word to the patient that he should lie down on a bed at a time fixed for the purpose. He would then go into his own room and close it. What he did is not known to anyone. The patient at the other end reported that he was cured.

His yogic powers were tremendous. Walking on the road, he once saw a person and told a disciple of his that man would be dead in one hour. A very healthy man, walking briskly on the road, he was known to that disciple. One hour after that man died of heart attack.

Yogi Poornanandji was a house holder and had no children. His wife died very soon after his marriage. Then for eighty long years he

led the life of a celibate. He lived only on milk.

Edgar Cayce should have created a revolution in the USA with persons believing in reincarnations and proper karmas. The inflexible attitude of the scientific establishment is and will be the biggest obstacle to the acceptance of holism in human attitudes.

It does not surprise an Indian that such men live in the world. For the USA however, he was a revolution and the greatest American of the country.

Spark of Illumination

"For us in the west either it has to be black or white. There is no such thing as the middle path and the easy Indian habit of accepting both the yogic way of life and worldly burdens.

When I consulted you two years ago you had hinted at the possibility of spiritual quest in my life. You were giving me a reading of my life's events and psychology.

I did not find it easy to accept that my life would ever take a spiritual turn. I completed my assignment in India while you were away to the USA. "He was saying when he came to meet me at my Delhi residence in March, 1995.

"You got a shock from your girl friend and thought of some way of overcoming it. You found a spiritual remedy. Is that what you want to tell me?" I asked him.

"Yes I am surprised", he said.

There is nothing surprising here. A typical western reaction to what they think is spiritual is not spiritual. The word "spiritual" is used so cheaply in the USA that once you hear anyone in that country using this word better keep quiet. They are steeped in materialism totally. They mistake a soft and emotional man not misbehaving for a spiritual man. If they had seen the great yogis of India with their splendour and also abusing men and hurling stones at crowds round them, they could never have seen any spiritually in his acts at all.

"Our life of so many emotional and sexual attractions with all the freedom we enjoy is a big hurdle. It is not like India where spiritual life is accepted as normal. Last night I was going to attend a party where I would have to drink and eat meat, I knew I had decided not to talk of my spiritual attractions. But I had to. It was not liked by many there."

"It is impossible to combine celibacy and spirituality in the west," he said.

"Yes, In the USA someone tried to argue with me that yogic life

had no relation with cellivacy. Spiritual life has craziest definitions there," I said.

The conversation was very long.

Let me then discuss that divine spark in the highly materialistic life of this Westerner.

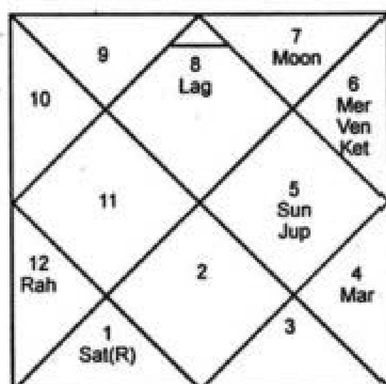
Illustration 21: A European Male

He was running Jupiter-Mars when he went back to his country.

Mars, the 6th lord of the navamsha, the Moon is under the heaviest afflictions in the navamsha.

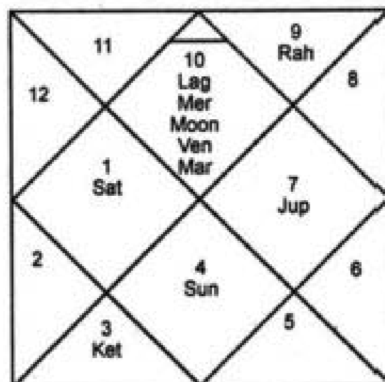
Jupiter-Mars might have led to separation from his girl friend after a quarrel.

The 5th lord of the navamsha, Venus, is afflicted similarly. In the birth horoscope, the Moon under double affliction from Mars and



	Rah	Sat(R)	
	Illustration- 21 A European Male Aug. 28, 1968 3:10 p.m. 48N50 2E20 Bal of Rahu 12y 11m 14d		Mar
			Sun Jup
	Lag	Moon	Mer Ven Ket

Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu
22° 13'	11° 53'	10° 24'	21° 26'	00° 20'	20° 30'	00° 48'	01° 43'	17° 50'



	Sat		Ket
	Navamsha		Sun
Lag Mer Moon Ven Mar			
Rah		Jup	

Saturn, shows the emotional hurt and its intensity.

He did what a wise person should do in a situation like this. There is no instance I have seen in the west or India of anyone who went to psychiatrists for counselling and changed even after he got really useful advice. Deep rooted Samskaras must assert themselves. I have seen in the USA and India, astrologers pretending to be interested in the academic approach to this great subject yet always afraid of a new author coming out with a book which could affect the sales of their own book or books. That is the samskara of business. I have also known of an old astrologer of India going to the USA and taking about the need to maintain Vedic purity in the life of a Hindu astrologer. When confronted with this question in the USA, I said very clearly that I have seen no Indian astrologer maintaining anything called Vedic purity including that old astrologer himself. Basic intellectual and moral honesty is all that a really good astrologer must have along with developed technical skill. That and that alone is the rest. But why did this old astrologer talk about it of all places in the USA, where life is totally materialistic? That is his samskara, the smaskra of a Brahmin who must pose as a Guru, as a preacher who will teach nothing because astrology is abusable knowledge yet will want to take the credit for popularizing it. He will demand the respect due to a Guru without realizing that he has taught nothing has not even performed the minimum duty of a Guru. This is the samskara of hypocrisy ingrained in many persons in the east and west particularly those who think they are religious. I am also a Brahmin and have been warned about such *samskaras* by my father very wisely.

This was the gist of a long lecture I gave to this likeable young man from Europe. Then I said that if he knew astrology I could explain to him why I insist that *God inside every man must give the experience of divine spark event to the worst criminal in the world.*

It could be seen astrologically even timed.

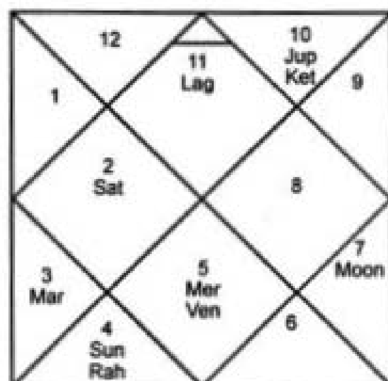
Let me explain it here.

Jupiter aspects Ketu in the navamsha. But Ketu is in the 6th house. Had he been interested in yoga? He said he had been.

In the Vimshamsha

1. Jupiter-Ketu association is repeating.
2. Mercury the 5th lord of spiritual practice is in the 7th house of *Dhyana.*
3. Mars is in the 5th house.

It was in the period of Jupiter that he had to be attracted to a



		Sat	Mar
Lag	Vimshamsha		Sun Rah
Jup Ket			Mer Ven
		Moon	

spiritual path.

I told him that the time-frame according to his horoscope was From April 1994 to March 1995.

"It is in this period that I did three courses in *Vipasana* meditation," he said.

The first he said was in October 1994 and the second in November 1994, both these period are covered by Jupiter-Mars-Mercury.

Then he had come to India to attend the third course in Vipsana in February-March 1995. It was in Jupiter-Mars-Moon.

The Moon is the 9th lord of the birth horoscope, the 7th lord of the navamsha and is in the 9th house in the Vimshamsha.

Illustration 22: The Example of a Householder

In my book, *Yogis, Destiny and the Wheel of Time*, I have referred in the middle parts of the books, under the title, "Ecstasies Spring from Fires", how spiritual experiences are the birth right of every burning being. Through the fires one must go get burnt, with God in his heart. In every field of human activity there must be jealousy, success and failure. A more beautiful world awaits him who peeps within himself to have glimpses of divinity which would otherwise be lost in the crass materialism of life with in vulgar competitions and vicious scandalmongering. It has been my bitter experience that in the field of astrology when youngesters with more scientific, minds begin to do better, the serious begin to claim in the typical feudal Indian fashion their age and seniority as superior merit. It has been so in the community of disciples around a guru also. Such are the fires one has to pass through. Who does it? *He who has realized early in life, between the ages of thirty and fifty, that life devoted to the Cosmic is*

the only and right purpose of a human birth.

Among many such examples I know of is that of Batuk Bhai.

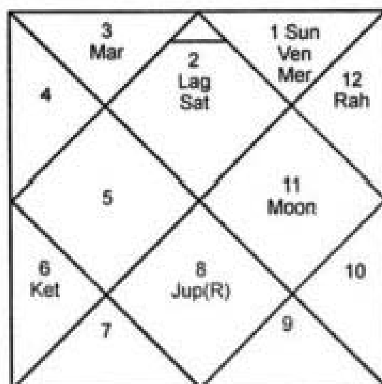
How the spiritual side of his life, hidden mostly to the view of his friends and outsiders, developed and gave him divine experiences is described in that book. Here an astrological analysis is being given.

It is being done with the intention of showing the in discussing the yogis saints or seers we need not always give the examples of the well-known ones. We must refer to examples of ordinary men, householders, the great Indian house wife also.

The Horoscope of Batuk Bhai

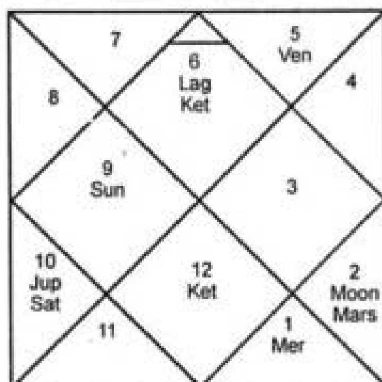
He was born in the dasha of Jupiter which was over in 1918.

The dasha of the 10th lord Saturn, started very early. He plunged into business as most Gujaratis, particularly of his generations, did. He



Rah	Sun Ven Mer	Lag Sat	Mar
Moon	Illustration- 22 Batuk Bhai May 12, 1912 8:12 a.m. IST 22N27 70E07		
	Jup(R)		Ket

Lagna	Sun	Moon	Mars	Mercury	Jupiter(R)	Venus	Saturn	Rahu
28° 28'	28° 22'	28° 37'	27° 54'	02° 33'	20° 22'	13° 32'	00° 33'	28° 38'



Ket	Mer		Moon Mar
	Navamsha		
Jup Sat			Ven
Sun			Lag Ket

4 Moon
3 Lag
2 Mer
5
1
6
12 Rah
7 Sun
9 Sat
11 Mar
8
10 Jup Ven

Rah		Mer	Lag
Mar	Vimshamsha		Moon
Jup Ven			
Sat		Sun	

earned well after moving out of his birth place to Calcutta.

Till 1954 it was the period of his 5th lord, Mercury which gave him both his two children and also aroused his deepest spiritual interests.

Then came the period of Ketu, in the 5th house aspected by Mars.

He was deceived by people whom he trusted. He neither took revenge nor deviated from the path of dharma. This Ketu in the 5th house is the "Fires" out of which sprang the ecstasies of his spiritual life. But first the fire, then the burning, then the examination to see the sustaining spiritual power. Now the power gets stabilized. The target is set. Spiritual life became primary for him and everything secondary.

The great Indian housewife is Jupiter in the 7th house.

India is great because the Indian women know how to be a real spiritual support to their husbands all through the married life.

If under the pernicious western influence the younger generation is getting away from those great ideals, it will come back into the original spiritual tradition, sometime or the other, because India, is the land of yogis who illumine your life from within.

It is what happened to Batuk Bhai in the periods of Mercury and Ketu when he followed the spiritual path shown by his Guru, Swami Paramananda Saraswati. Some years later I too got spiritual initiation from the great Guru.

Venus is in the 12th house in the birth horoscope, the house of retirement but with the 5th lord, Mercury and the 4th lord, the Sun. He did all his sadhana reclining on the sofa of his house. There was nothing formal. *He had reached that stage of spiritual development in the period of Venus that he could do his dhyana in any condition, anywhere, anytime.*

He never even harboured any feelings of bitterness towards those who had deceived him and did vicious scandal mongering

against him.

He had such *gyana* and *vairagya* as I have not seen any of the well-known astrologers in the age group of fifty to eighty five years. It is difficult for people to believe that astrologers who claim to know the spiritual side of astrological readings know least about it and are more mercenary and vulgar than an ordinary Indian businessman who is worldly all through without any pretensions or piety.

In the navamsha, Ketu in the lagna is again aspected by Jupiter but not without the aspect of Mars. It is this aspect of Jupiter that sustained him through those days when he burned in fire and came out of it all, shining like gold. "Unless gold is burned in fire it will not shine." It is what my Guruji, Swami Paramananda Saraswati always said. It is what happens to all sadhaks. There is no instant spiritual success and no cheap video-cassette conversion into nirvana. Those who know that spiritual life at some stage has to be a razor's edge know the truth.

Examine now the features of the Vimshamsha.

1. Venus is the 5th lord, here. Batuk bhai was having the best of his internal experiences.
2. It is with Jupiter in the 8th house of *Moksha*.
3. Venus as the 12th lord is again the lord of a Moksha house.
4. The Sun in the 5th house was the surest promise of his sadhana continuing with all the secrecy which is always.
5. The last dasha he got was of the Moon which is aspected by Venus and Jupiter again.

He was a spiritual flower forged by the fires of life.

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the Society for Vedic Researches and Practices

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The Society was founded a few years ago by Shri K.N. Rao and the likeminded scholars of the subject to evolve more and more avenues to disseminate this ancient science as far as possible and as much as possible. And so far the Society has been successful in this exercise. They have sponsored a few research projects and got the findings published in the forms of monographs. The Society has also undertaken the publications of the translations of some of the earlier works of various scholars in Hindi.

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